

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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{ S. S. JONES, Editor,  
PUBLISHER AND PROPRIETOR. }

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NO. 25.

## Select Poetry.

### THE YOUNG STREET WANDERER.

Rags hang upon her form—young, slim and fair;  
Her arms are naked, her small feet are bare;  
Her head uncovered, loosely streams her hair.

No health rose on her meagre cheek appears;  
She sports not, laughs not, as becomes her  
years;  
But her great violet eyes oft brim with tears.

Each morning from her squalid den—her home—  
Two fiends—her parents—send forth to roam  
That city, glorious with grand tower and dome.

Her task: to walk and beg, to beg and weep,  
And still, though starving, her poor coins to  
keep,  
That nightly the two fiends their spoil may  
reap.

And when she fails to touch cold hearts, and  
goes  
Back penniless at evening's weary close,  
Curses are showered upon her, and hard blows.

'Tis night! The young maid plods with bleed-  
ing feet—  
A blur, a moving rag, in that grand street;  
Moans the chill wind and falls the blinding  
sleet.

Her hair is wet in all its uncombed flow;  
Long eyelashes are fringed with speck of snow;  
Hands numbed with cold, as is her heart with  
woe.

A small wild beast—God's image—seems to prowl;  
People avoid her as some object foul;  
E'en dogs her strange form see, and turn and  
growl!

Her tears this night for pence have flowed in  
vain.  
She stands before a great shop's glittering pane;  
There, dainty food; here, hunger, cold, and  
rain.

She moves away, while pangs her spirit thrill.  
Fate, dost thou rule all earth with iron will—  
Some born to plenty, bliss; some want and ill?

She gains a street where crowds are gathering  
fast;  
In close-shut coaches some are whirling past;  
Others, warm-coated, brave the biting blast;—

But all, well pleased, to you grand pile are rush-  
ing,  
Women rich-dressed, youth, age, are laughing,  
crushing,  
While music's stream thro' half-open doors is  
gushing.

Large sums they give for loved theatric show,  
She asks one mite; they coldly answer, "No!"  
Or thrust her rage aside and scorn her woe.

They seek the scenes where laughter glads the  
ear;  
Paid men "sing" grief, and flows the ideal  
tear.  
Living distress and pain and recked not here.

A church! Men enter slow that house of prayer;  
Kind must they be who nightly worship there.  
So thinks the child. They sure a coin will  
spare!

The trembling hand is stretched as men pass  
by;  
They will not see, or look with wondering  
eye,  
"Away! lost child!" is answered to her sigh.

Ladies quick step aside. Their hearts will cling  
To Africa's heathen, but they shrink to bring  
Pure hands in contact with that abject thing.

All now have passed within. The church-doors  
close.  
None have relieved her, none have soothed her  
woes.  
And, ah! her lot to-night is cruel blows.

She wanders on amid the cold and rain,  
Folding her rags around her, warmth to gain,  
And humming low to drown her fears and pain.

Oh! and that wretched, broken spirit sing?  
Oh! youthful Nature is a wondrous spring!  
But thought returns; the bird must droop its  
wing.

Again her sobs, her wail—"tis sad to hear.  
May pitying angels sometimes haunt our sphere?  
Or do but demons curse and torture here?

She nothing knows; all heaven to her is gloom,  
Like the hard world, where nought can cheer  
not bloom,  
And scarce she knows the meaning of the tomb.

Great city! 'Mid thine untaught masses dwell  
Many such hearts, whose miseries few can tell;  
For if thou 'rt Pleasure's heaven, thou 'rt Suffer-  
ing's hell!

### ARTICLES FILED FOR PUBLICATION.

What is Spiritualism, by B. Leonard.  
"The Nail Clinched," by M. P. Rosecrans.  
A New Proposition, by Asa Forrest.  
Scenes in Spirit Life, Communication from Mary Moore (Spirit), J. Carl, Medium.  
Rev. Dr. Stone and Prof. Tyndall's Prayer Gauge, by R. B. Hall.  
A Convincing Test, by M. T. C. Flowers.  
Tyndall's Prayer Gauge, and healing by Faith and laying on of hands, by R. B. Hall.  
A Lecture on the Trinity, by H. C. Pierce.  
Let not Conscience make you Linger, by A. P. Bowman.  
In the name of Christ and to the Glory of God, by A. P. Bowman.  
The Child, by C.  
The Other Side of the Question, by T. J. Moore.  
Short Sermons and Modern Truths, by G. W. Lawson.  
Scientific and Logical Proofs of the Existence of a God, by G. W. Blidde.  
A Chapter of Propositions, by David Allen.  
"Theological Nuts for the Clergy to Crack," by John M. Follett.  
Many other interesting articles on file for publication.

### SPIRITUALISM IN BALTIMORE.

An interesting Document Claiming to  
Emanate from the Spirit of Benjamin  
Franklin.—A Fac-Simile of His Signature  
Attached.

#### Startling Manifestations!

[From the (Washington, D. C.) Comet.]

What of truth or falsity, philosophy or quackery there may be in so-called "spirit manifestations," we stop not now to inquire, but it being within our province as journalists to glean in any field that which may furnish a harvest of interest to our readers, we have from time to time given space to articles in relation to this latter-day creed. Just now we have one that possesses a peculiar interest from the fact that it is a sort of exposition of some of the tenets of Spiritualism, purporting to be indited by a medium under the influence of the spirit of Benjamin Franklin, the philosopher and thinker. Certain it is that the manuscript (now in our possession) was written by Mrs. Theophilus Youngs—the lady who has puzzled so many inquiring minds by piano seances at the Law Buildings—in the presence of a number of respectable and intelligent gentlemen, while she presented the usual appearance of mediums claimed to be under Spiritual control, and that it was signed rapidly and without pause or hesitation by an apparently unconscious hand, with the philosopher's own signature. Omitting the invocation we pass to the body of the matter, which we give to our readers—without any endorsement of ours—as affording some novel food for thought at any rate.—[Ed.]

To-night it is our purpose to show, first, something of the spirit teachings concerning the nature of mediumship; next, the necessity and value, the uses and abuses of the spirit circle.

When first in a remote part of the State of New York the manifestations popularly called hauntings took their place in the regular order of a direct spiritual telegraphy, it was found that not to the place, but to the persons inhered the force through which spirits communicated. At first we were so profoundly ignorant that we had to spell our way step by step. At first we deemed that children, who were the first subjects of the manifestations, must be essential to the production of the phenomena; then they were repeated in the aged. Then we began to attempt the classification of temperaments; but no sooner did we attempt to stake our opinion to a fixed point than they were immediately removed by a great variety of temperaments being included in the phenomena. Then we determined that there must be some peculiar quality of mind. We looked for that perfection in our mediums that we so vainly and impiously attributed to the mediums of old; but at last we made the discovery that mediumship is a physical, not a moral, intellectual, or mental endowment.

We now invite you to consider the teachings of the spirits themselves. Spirits inform us of that which Physiology has but glanced at—that we are triune beings; that our outer case, or the mould in which the inner man is formed, grown and developed, is matter; that we are a portion of that vast and illimitable realm of being that is formed into suns, systems, satellites, worlds, and earths, all of which are composed of the elements called matter; but the second element in our being is life, that same element which causes motion; which enables the gravitating arms of the sun to draw toward him the satellites which have been shot off by repulsion from his heart—which, sustaining them in their paths and orbits by the power of the second or counter movement, repulsion, hold them perpetually in equilibrium. We see that this second element of life has two modes—attraction and repulsion. One always prevails over the other. When attraction is the strongest, objects are living, growing; when repulsion prevails over attraction, the object is dying, fading, decaying. When repulsion ultimately sits in and counteracts attraction, that is death—the atoms are disintegrated and scattered, and must be gathered up again in other forms. Thus you will perceive that life is not the only attribute of the human organism, but of these blossoms, of the ground beneath you, the garments you wear, every atom of matter, every grain of dust, every particle of being is living or dying beneath the action of this universal element of life.

And there is a third element which we call spirit—that which is not life—that which is not matter—that of which the materialist only observes the effect, and being unable to comprehend this element, he denies it or attempts to explain it away. We have sought to complain in this position. Better a negative founded in fact than wild affirmatives that have no basis in truth.

Nevertheless, we who have advanced one step in demonstration beyond the mere observation of this earthly existence, know that a spirit does survive the dissolution of matter, as it does exist when the chemistry of the outer form is up, we have the right to assert that there is a third element of spirit. And this, friend skeptic, materialist, free-thinker—which is the true word, after all—this we do not assert as a mere theory, but because we know it to be a real fact—because the spirit friend has stood by our side; aye, within the last few hours has grasped our hand, has spoken words of consolation in our ear, has brought the messages and tokens of identity from the bright world beyond, and though invisible to our outward eye, has proclaimed the sublime truth, "I still live, and thy spirit shall live forever." And therefore, we follow out upon the basis of these demonstrated facts the assertion of the spirits that we are a triune—a triune organism.

Now the spirit furthermore undertakes to show that the second element of life is precisely the same which causes the flowers to bloom; which manifests itself in their perfume, and their color and their speciality. Ages and ages ago, when this planet of ours was but chaos, when it was a vast cauldron of central fires, in which was the laboratory of matter, like an enormous crucible; every room was being used and prepared for finer forms—these beautiful gossamer forms, they had no existence, nevertheless they were in the germ; latent within the yet undeveloped possibilities of these burning, fusing, cooling, transforming atoms were all these many colors, and all this perfume, and all this variety, and through the various processes of life and death have been born out of the simple elements that compose the flowers of the earth. Life was the agent, attraction and repulsion, in various deaths and various reformations, the means by which this rose was born out of the crustaceous mass of the primeval granite. And thus we shall find that it is this various and infinitely wise spirit moving upon the face of the void and calling up order from its chaos, that has produced the different forms of life, the culminating apex of which is the glorious creation of humanity. Now in humanity our spirit friends declare that all the varieties which we observe in the human family, like all the varieties in these blossoms are produced by the energy of life working in different degrees through the same atoms of matter. Thus life is the tool that carves out these original atoms into all their variety.

Your spirit teachers further go on to show that this life exerts its energy in one organism—in the muscles, and this produces the strong man; in another, the adipose tissue, and this produces the large, physical organism; that it clusters around certain organs of the brain; that when it is strongly developed in one direction or organ, there is the proclivity to science; in another, to art; in another, to language; and just as the atoms attract to themselves a larger or smaller quantity of this life principle, so does the phrenologist observe on the cranium those prominences that speak of character, and behind these observations is the cause of character, and that cause is the energy with which the life principle is attracted and certain atoms of the brain being the great steam engine, the mighty motor that distributing through the nervous system the power of life, creates and develops the special characteristics of the organism, and thus it is that we are indebted to this principle of life for all the varieties of character which we observe. Now to classify more closely their characters. We find that there are organisms that generate a large amount of nerve-force or life principle, and where this is of the positive or repulsive quality it passes out through the organism and produces the magnetiser. Such persons are good nurses, good physicians; they are strong psychologists; they influence all who surround them; they project their sphere, either in healthful force upon the sick or in magnetic force upon the weak. Where the strength is especially manifest in the brain, such persons are psychologists. We have again and again pointed to the speciality of those mighty masters of the human race—the great statesmen, the generals, the leaders of public opinions. Our glorious Washington, our mighty Jackson, those who by psychological power compel, influence, and control multitudes to leadings of the invisible General that sits enthroned in the brain, and this is one quality of magnetic force.

There is yet another, which the spirits describe thus: Where this magnetic force exists in excess instead of being of the positive or repulsive quality is of the negative or attractive; where it passes out of the organism in great abundance and perpetually draws upon itself the force of other organisms, these persons are spirit mediums. And wherefore? Because they are the subjects of others; because the negative quality of their magnetism attracts the force from others and renders them subjects of other's control. This quality of life may exist with any quality of mind, any degree of morals, any status of intellect. It is naught but an indication of the physical combinations of matter, and though it is always associated, observe, with special qualities of mind and of morals, even as our organism is always associated with some special characteristic of mind, nevertheless it is not the cause of character, but it is the effect. They point to our mediums frequently as imbecile, as lacking that force of individuality which should give them constancy of purpose, courage of mind, resolution to resist evil influences; but they do not know that it is not the mediumship that produces these disabilities in the generality of the mediums; it is the natural physical organism which is unable to form a strong and highly individualized temple for the spirit to express itself in, and the result is that such persons are inevitably the subjects of the will and the influence of others. We do not say this in any excuse for shortcomings or failings of our spirit-media, but as a psychological and physical fact, which those who scorn us, those who tax home upon us deficiencies, would do well to investigate. We stand in precisely the same category as the saint, on the one hand, who is exalted for his virtues; and the sinner, on the other, who is restrained, and punished by bolts and dungeon-bars for the organism which he has inherited through the false and pernicious influences in a bad state of society. Even so the medium is a result. And now we propose to classify the gifts a little more in detail. There are two qualities of mediumship which may embrace all the varieties of gifts that we observe. One is of a physical and the other of an intellectual character. It is, in a word, a quality of mineral life, a quality of earthly life, which gives forth a corresponding degree of magnetism and at-

tracts spirits of a corresponding nature. It has been stated that a corporeity of grossness of certain spiritual bodies enabled them to produce these strongly earthly manifestations; and the rappings or movements, the spirit-lights, and all the feats that are performed in what we call "physical force mediumship," are all produced through the emanations of the human body of that peculiar quality that clusters most round the back brain and the physical organs. Where the atoms of the life principle cluster most around the intellectual organs, there is a different quality of control, and thus we have the speaking, writing, drawing, musical, and the impressive medium.

(TO BE CONTINUED.)

### THE GOOD NEWS SPREADING.

#### Sublime and Wonderful Manifestations in Memphis Missouri.

BROTHER JONES:—In your issue of the 9th inst. I read a communication headed "Spiritualism in Missouri," from one H. G. Pitkin, of Memphis, Mo. Having for a long time had a great desire to witness something of the kind I wrote to Mr. Pitkin, asking the privilege of coming to his house for that purpose. In a few days I received a letter welcoming me and mine to his home—and to let you see of what noble stuff the man is made, I copy his letter follows:

BROTHER STOUT:—Your kind letter of the 7th inst., is received, and it does my soul good to respond. Come on, Brother and Sister in our noble cause! We extend a hearty welcome! Come and stay with us until your famished souls are satisfied. I have been situated as you are, alone, and I know how to sympathize with you. We have our sittings on Thursday and Sunday evenings—seldom on other nights, as this class of manifestations exhaust the medium very much. Next Thursday, the 14th, would, perhaps, be a favorable time, as our greatest rush is usually on Sunday. We are now keeping our town people back in order to give those from a distance a good chance to enjoy the glorious privilege.

Yours Fraternally,  
H. G. PITKIN.

Memphis, Mo. Right here let me say to all doubting ones, who may read this, in order to divest their minds of any opinion they might have as to Mr. Pitkin having entered into this for the purpose of speculation, that he is far above want. His residence cost him ten thousand dollars, exclusive of the sixty acres of land upon which it is built. He owns and runs in company with N. V. Leslie, the Citizens Bank of Memphis—all in all, he is a staunch business man. He never asks or takes a cent from any of the many visitors at his house, and he often feeds from ten to thirty at a time. In fact there is a constant drain on his purse and hospitality. He believes he has been prospered for this very purpose.

On Thursday the 14th, I boarded the cars for Memphis, sixty miles from here, arriving at 4:30 p. m., called at the Bank, made myself known to Mr. Pitkin, was very cordially received, supped with his genial and loving family, after which we called on Mr. Harvey Mot, the medium, and found him a plain unassuming child-like man, about twenty-five years of age I should judge. His wife is a fine, noble and lovable lady. We spent an hour or more with the family, then walked back to Mr. Pitkin's house for a seance. Some twenty persons were present. After having closely inspected every thing, and taking every precaution to guard against every possibility of deception, which by the way was positively demanded by Mr. Pitkin himself—he even insisted on my fastening the window blinds to the only window in the room used as a cabinet, which window was ten or twelve feet from the ground. I fastened the blinds with wire and can swear positively they were not touched or tampered with by any one until the seance was over, and then by request of the spirits, I opened them to give the medium air. And here let me say, that the article from Mr. Pitkin, published in the JOURNAL in reference to what is taking place at his house, does not give one the least idea of the wonderful and sublime manifestations that are constantly taking place there. He is a very unpretending, unassuming gentleman, one of nature's true noblemen, the most perfect work of God, an honest man!

No creed bound skeptic can go there and see what I saw, without having the encrusted scales of theologic bigotry fall from his mental eyes.

#### THE SEANCE AND WHAT I SAW.

The medium put my coat on, and then was hand-cuffed with a pair of cuffs, borrowed for the occasion, belonging to the County. After securely locking them, the key was put in my friend's pocket. The medium went into the room which contained nothing but one stand, three bells, one small snare-drum, forty feet of rope, three flags, one tin trumpet, two chairs and a violin. The medium was seated in a cane bottom rocking chair, his feet lying in a common kitchen chair, with a pillow on his lap to rest his hands upon. The door was then locked, the circle formed, the lights turned down—not so but that every face in the room could be plainly seen—then singing of "Over the River" and "John Brown," when like a shot out came the forty foot of rope which fell at our feet, the bells were rung, the drum beat, stubs of limbs, hands, arms and faces were plainly shown at both openings, so plainly that every one present could distinctly see them. They were not mere dithering shadows, but remained in sight from one to three minutes. And, Brother Jones, my dear wife that I laid in the grave in May, 1862, came in the bloom of all her youth and healthy loveli-

ness, and talked and carressed me. She let me examine her hands, her nails and hair; she lay her loving hand upon my almost bald head and petted it in the most affectionate manner. There was no mistake, no deception. I stood face to face with her, the mortal with the immortal, and felt the warm glow of her hand on my head. She then threw a dozen or more kisses at me, every one in the room could plainly hear her kiss her hand. Then I was in communion with one whom one within ten or twelve hundred miles of us had ever seen. Dare brazen faced fossilized theological skeptic tell me I was deceived? Nay, nay, for I know whereof I speak. After I had taken my seat and she had been gone some time, I requested her to show herself to me once more, which she did. I then asked her to write something for me. I handed her some paper. She picked up a pencil and wrote before my eyes in her own hand-writing the following verse:

"A glass of water kindly given,  
An offered easy chair,  
A throwing of the window blind  
That all may feel the air."

From Anna.

The last she ever wrote me while in the form was a poem of several verses, in the same measure as the above. As soon as my wife left, a lady appeared at the opening beckoning me to come to her. I did so, she had her head done up in a heavy bandage of white muslin. She told me her name, I recognized her, but had not heard of her death until then. The last time I ever saw her was in the city of St. Louis in 1863. In my youth I was affianced to her. She remained in plain view five minutes. Another lady showed her full form to me. She stood back fully three feet. I should judge, from the opening. She had a band of gold upon her head. I saw her plainly, but my feelings were so wrought up I did not then recognize her. I do now as a loved sister that died in Michigan in 1862.

The friend I took with me saw and conversed from five to ten minutes with two daughters he had in the spirit land. The old gentleman wept like a child, and his youngest daughter sobbed aloud and said, "I am so sorry for you, dear papa."

After this my coat was thrown out of the upper opening; then the medium came out of the room under control of a German that died in Europe, uncle to a young lady present that has only been in this country eight months. He held a long conversation in German with her, after which the spirits took the hand cuffs from his wrist. They then requested us to put them on again, which was done, and he went back into the room again. Finally at the close, we found the medium all doubled up in a heap, his hands behind him, closely tied up in a sheet, on the floor in one corner of the room. It took some time to release him. This was done by special request of Mr. Pitkin, having previously laid the sheet in the upper opening near the ceiling and requested the spirits to tie the medium up in it at the close. About the middle of the seance the spirits threw out a paper on which was written, "Give the medium something—wine." Mr. P. went down in the basement and brought up some in a silver cup, it was quite heavy. He requested me to hand it to the spirit. I held it to the opening, it was taken from me by a spirit hand in haste and with great force. They gave the contents to the medium while he was lying in the two chairs, hand cuffed and unconscious. It startled him a little. Thus, Brother Jones, I have here given you and your anxious readers a faint account of some of the wonderful and sublime things I saw at Memphis at the house of Mr. H. G. Pitkin.

It has opened up life in a new and brighter light to me, as it must to every one that beholds them. To even hint that there was the least shadow of deception or trickery, is simply more than ridiculous.

LaGrange, Mo. P. O. Box, 144.

#### Death.

Shakespeare tells us, "The sense of death is most in apprehension." It is the thought of death that is terrible, not death. Death is gentle, peaceful, painless; instead of bringing suffering, it brings an end to suffering. It is misery's cure.—Where death is, agony is not. The processes of death are all friendly. The near aspect of death is gracious. There is a picture somewhere of a fearful face, livid and ghastly, while the beholder gazes on with horror, and would turn away from, but for a hideous fascination that not only rivets his attention, but draws him closer to it. On approaching the picture the hideousness disappears, and when directly confronted it is not any more seen; the face is of an angel. It is a picture of death, and the object of the artist was to impress the idea that the terror of death is in apprehension. Theodore Parker, whose observation of death was very large, he said he never saw a person of any belief, condition or experience, unwilling to die when the time came. Death is an ordinance of nature, and like every ordinance of nature is directed by beneficent laws to beneficent ends. What must be, is made welcome. Necessity is beautiful.

KIND words are the bright flowers of earth's existence; use them, and especially around the fireside circle. They are jewels beyond price, and powerful to heal the wounded heart and make the weighed down spirit glad.

THE truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when it is most burdened.



## New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

## The Little Bouquet.

I am delighted at the beauty and attractiveness of this young people's periodical. The stories are excellent, the matter instructive, and all its influence is elevating. May this Bouquet shed its fragrance both summer and winter for many a long year.

## Extremisms.

"Oh, how the world is given to lying," and too all uncharitableness, too. Elder Knapp, the great Baptist revivalist frightens weak minded sinners into the fold by telling them that God plunges the wicked into a lake of fire and brimstone, where after writhing in agony for a thousand years they will come to the surface and cry out, "How long, O Lord," and then sink back again for another thousand years, when they will come up with the same dreadful wail. Now I am only moderate and not extreme when I say that this is not only a base lie, but terrible blasphemy against the loving spirit that rules the universe. Has Elder Knapp ever visited hell to know whereof he affirms? Has he seen any body that has? Have any of the darkest bibles of the past even, painted out this scene of coming to the surface of this lake of fire once in a thousand years? No, and even if they had it would not have been true. It is simply a lie out of whole cloth uttered for Christ's sake. Alas, that I must use so harsh a word, but this barbarous element of fear and force has been used long enough to curse mankind with, and it is time we had tried some more persuasive and rational element. I never heard of a revivalist who did not make good use of the devil and endless hell doctrine to awaken sinners with, although some of them are putting much more stress upon the love of God than they used to. Finney, of Oberlin, used to walk around the church while the people were singing, and sternly cry out to the people all around him who were just as he, "Rebels! you deserve to go to hell this minute, every one of you!"

I have just been treating a Rev. Mr. Beach who graduated under Finney at the Oberlin College. Instead, however, of having been converted to such a fierce vindictive conception of God, he was driven away from it and became a Unitarian minister, and since that a Spiritualist.

Jonathan Edwards painted out such awful pictures of hell that he sometimes got the most of his congregation to their feet, some of whom would scream with terror.

The Rev. Thomas Vincent paints out the inhabitants of heaven as being a set of heartless demons as follows:—"This will fill the saints with astonishing admiration and wondering joy, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their wives, their intimate friends and companions, while they themselves are saved!" \* \* Those affections they have now for relatives out of Christ will cease, and they will not have the least trouble to see them sentenced to hell and thrust into the fiery furnace."

Think of the brutality that is exhibited in even the utterance of such horrid sentiments, and to think how false to truth this Rev. Mr. Vincent and his co-workers must be to enable them to spin such yarns, and pervert all the beautiful teachings of nature and of nature's God. Even in the very heavens of the Spirit World according to old theology, natural affection is dried up, while according to Spiritualism the only authority that has a right to speak of the Spirit World for a moment, all affections are quickened and beautified rather than dwarfed even in the lowest grades of being. Which is the most cheering religion then, to live or die by, Spiritualism or Orthodoxy? Which is the most reliable authority, that religion which thus builds upon perverted imaginations, or Spiritualism which builds upon facts?

According to the teachings of the Rev. Dr. Hopkins, a person should be willing to be damned eternally for the glory of God! Thus does theology run stark crazy when not enlightened of the spirit. A God whose glory could be enhanced by the eternal torment of his own children, should himself be damned or driven from the universe. No rational mind should be willing to suffer a minute for him, much less for eternity. And yet multitudes profess to believe such a doctrine.

But I must continue my "Extremism" at another time.

## Positivism vs. Spiritualism.

The Two Schools of Religion—No Middle Ground—The Church Must adopt One or the Other or Go to the Wall—Which Shall it Be?

BY T. A. B.

No modern thinker need be told that the old ground plan of religious faith is insufficient for the demands of this age. A thus saith the Lord, that was uttered to a simple pastoral people from the mountain-tops of Judea, or by the rivers of Canaan, or in the valleys of Mesopotamia, two to four thousand years ago, and which has come down through a long line of mystic chroniclers and ascetic monks, must be corroborated by more recent truths, or strengthened by scientific research. Miraculous doings of prophets and priests and kings of old, though the wonder-workers did belong to the chosen branch of the Semitic race, must be tried by the laws of modern thought and experience, and gain acceptance or be rejected as they shall find coincident proof, or be proven exceptional. The Jewish and Christian bibles, with the religious systems that rest upon them, are on trial before the bar of science and reason. Science is the sum of human experience, and reason is the logical deduction, the inevitable conclusion of a sound, unbiased mind, acting upon that experience. The quantity of proof necessary to convince a person of a proposition, depends upon the analytic power and philosophical culture of the mind of the person. Children, savages, barbarians, and all simple folk, readily credit the most marvelous stories. But, philosophers like Pope, Hume, Voltaire, Humboldt, Paine, Franklin, Ericson, Mill, and Comte, require proof so strong and of such a positive character as to admit of not one particle of doubt.

The Anglo Saxon race and some of the more intellectual of other races, are divided religiously into three great parties, viz.: Evangelical Christians, Spiritualists, and Positivists or Materialists. The first believe in a God, and accept the idea of immortality for man on the testimony of Hebrew prophets, who lived and wrote their experiences and visions three to four thousand years ago, and which are supposed to be confirmed by the miracles of Jesus of Nazareth and his immediate disciples, whose personal histories all close about eighteen centuries back of the present date. The

Spiritualists believe also in a God and immortality, but the chief basis of their belief is found in revelations of Spiritual facts and truths made to them personally, and which are essentially of the same sort that the old Hebrew seers and Jesus and his disciples claimed to have been favored with. The Positivists deny both God and immortality, life, on the ground that neither have been proven to exist, as they claim, according to rational rules of evidence. A few centuries back, Christianity held the field unchallenged. After the art of printing was discovered, and intelligence and reason began to prevail, critics and doubters and positive skeptics were found here and there among the most advanced peoples. These gradually increased in numbers and influence until they are numbered by millions in Europe and America alone, and their ranks are being recruited at a most rapid rate. The great majority of the leaders of thought and devotees of science are found in this army of Positivists, or were twenty years ago, when Spiritualism put in its claim to having re-opened communications with the realm of the immortals. Since that time skepticism of the materialistic type has received a visible check, a large number of its former advocates having accepted the facts of Spiritualism as conclusive proof of a life after death. The conflict of ideas on the question is confined almost wholly to these two modern schools, Spiritualists and Positivists. Christianity has been practically a spectator only for at least ten years. She has no facts or arguments that the modern Positivist thinks it worth while to criticize or combat. He has long since ruled its witnesses out of court under the decision that hearsay evidence cannot be admitted. Spiritualism cannot and will not be ruled out, but persistently demands permission to prove by facts at first hand, that though a man die, he does live again, and that he lives in a higher and better sense than he did here.

Spiritualism accepts the ultra mundane stories of the Bible, because they are fully corroborated by modern experience. It admits the possibility and even plausibility of the visions, visitations, and revelations from the angel world that form so large a part of the Biography of the Bible. Spiritualists credit the supernatural stories of the New Testament, such as communing with angels, casting out devils, the appearance of Jesus to his friends after his death, the opening of prisons by spirit-power, healing the sick by the imposition of hands, speaking with tongues, seeing visions of heaven, etc., etc. All these things are within the range of modern experience, and it is not only possible, but highly probable that the Bible records are reliable. The Positivist replies, I cannot accept the testimony of either ancient or modern witnesses on a question of so much importance—I demand demonstration.

The Christian turns from such in sad despair or bigoted disgust. All the Church has to offer is the hearsay and hackneyed testimony of Moses and the prophets, Jesus and the apostles. If one refuses to believe these, he is given to hardness of heart, with the remark of Abraham that, if they will not believe these old worthies, neither would they be convinced though one arose from the dead.

The Spiritualist thinks Abraham was acquainted only with Jews, whose perceptive and reasoning faculties were by no means so active as those of the men of our race and age, and therefore his remark, while probably true of that people and of the stupid and ignorant of this, will not apply to the modern skeptic, who is generally a clear thinker and a keen observer. The Spiritualist sees this class running away from the church, as fast as reason gets command and superstitions fear is subdued in the mind; sees them turning away sorrowfully, yet joyfully; and at being compelled to abandon the faith of their fathers, and the hope of their childhood; but thankful to escape from the terrors and dangers of an orthodox hell into which the chances were five to one they would at last be plunged by a jealous and revengeful God. The sorrow for the dead hope is neutralized by the joy at the great escape, and the new disciple to Positivism is not very happy or very miserable. He is about so. I know by experience. There is a quiet, calm, satisfied condition of mind belonging to this state that makes it difficult for Spiritualism to reach the subject with its facts. This is the reason that so many Positivists are not Spiritualists. They are content to remain as they are, especially as they suppose an investigation of the phenomena of Spiritualism would simply involve a waste of time, and result in no good. The temptation and opportunity to test the claims of Spiritualism are so constantly being presented, that the Materialists are falling into its ranks on every hand, and were it not for the rapidly increasing number of desertions from the ranks of the church, the ranks of skepticism would be kept quite thin.

Now it is evident from the foregoing, that Spiritualism and Positivism are the only active embodiments of religious ideas in this age.

The church instead of being a progressive organization, is simply a beleaguered fort which must yield ultimately if it persists in its present plan of defence, and from which the truest soldiers are constantly deserting in vast numbers. These are facts that cannot be denied, and in view of the situation, I hold that the only policy that can save the church is to form an alliance with one of the other parties. Either she must deny her Spiritual origin, repudiate her record, and joining with the Materialists, make active war on Spiritualism, or she must adopt Spiritualism as her child. Accept it as a supplement to the Jewish and Christian revelations, a new and positive proof of the after-life that God has sent to check the flood of Atheism, and Materialism, that was rolling in upon the modern world. The church has been a power for good in the past, and she is capable of great things in the future if she will but move her line of attack up to the enemies' fortifications and adopt modern tactics and rational weapons. I repeat the warning already given, if she fails to do this she will be shortly numbered among the things that were but are not.

Insanity, "Obsession," False Communications, False Doctrines, and kindred subjects—No. 11.

BY D. G. MOSHER.

I will now give a short account of the married lady mentioned in my first article. Some time in the summer of 1872, she became quite disinterested about her household affairs. She would spend much of her time at her mother's, and at the house of an elderly English lady, who is a very devout Methodist, and the old lady would pray for her as a means of relief from her gloomy state of mind; but no one claims, as I am aware of, that the old lady's prayers were of any avail, but the subject grew worse until she became a raving maniac. Her theme was "the judgement." The "judgement day" had come, and she was to be "damned" to all eternity. She made an effort to go into the street in perfect nudity, saying, "I am going to hell and there is no use of clothes." Again she would say, "Those noble spirits that are in me, I am unworthy of," and she seemed to desire some instrument by which she might make an incision in some part of her body, through which the "good

spirits" might escape. She would listen, apparently, to some unseen intelligence, saying, "God speaks," "Jesus speaks," "the Spirits speak—I must go." To their demands she seemed to pay strict attention.

The prominent idea seemed to be that she was "unworthy of heaven," that she had not lived up to the true standard of a Christian, and was doomed to eternal torment in consequence.

One day, as she was listening to the spirits with a view of obeying their commands, her aunt, a praying woman and devout Methodist, labored to convince her that she misunderstood "the spirits," and that she herself could better understand what "the spirits" said, and the subject admitted that she might be mistaken; that her aunt was a medium and could better understand "the spirits" in regard to their commands. Her aunt's mediumship, however, did not prove true, and the subject relapsed into her former condition. Application to the Insane Asylum for her admittance was unavailing, and she was put in charge of two lady M. D's., at Ypsilanti, with whom she yet remains, accompanied by her sister. Her friends report that she is gaining slowly. Her insanity is said to be owing to a tumor upon a principal generative function, and that the physicians express the opinion that 99 cases out of 100 of female insanity are owing to this cause alone. That a tumor upon a physical organ should be the principal cause of insanity in females, is an idea too absurd to be entertained by any but the devotees of orthodox theology and old school M. D's. I have taken much pains to ascertain the true condition of the patient, but her friends and advisors, being mostly the recipients of orthodox teaching, and are antagonistic to Spiritualism, it is very difficult for a Spiritualist to obtain particulars, yet, notwithstanding, I have been favorably circumstanced to ascertain very correctly the principal features of the case—enough to prove it a clear case of religious insanity—the result of false religious teaching uncongenial to her hereditary peculiarities, rendering "obsession" necessary to the fulfillment of a divine law in progressive Spiritual unfoldment of herself and the masses.

I will now present a brief summary of my creed, when I shall have concluded these articles, hoping that I may have been instrumental in doing good, at least equivalent to the task of so imperfectly presenting my peculiar views and ideas, and sowing them broadcast over the land, as seeds sown where so little congenial soil is apparent. It is not within the province of man or angel to conceive of a "beginning," or a time when matter, with all its inherent activities, was brought into being; or that matter could, by any process, have been "created" out of nothing, therefore a "First Cause," a "Supreme Being," a "God," in the common acceptance of the terms, exists only in the imagination.

All the activities and consequent endless varieties of machinery that exist in the vast universe of nature, exists latent in each atom of matter, as explained in my articles on celestial spheres. All nature moves in cycles without beginning or ending. All the Supreme Being there is, exists in a single grain of the primeval granite, the same as in the "stupendous whole." Matter and spirit are one; they are but different forms of matter. Matter is spirit, and spirit is matter; either contains all the germs of the endless variety of life forms. Spirit forms are subject to change, the same as physical forms, otherwise an infant spirit would ever remain an infant: it being beyond the control of the laws of growth and development, and consequent interchange of atoms, molecules, or infinitesimals spirit forms, then, are not immortal, but the soul or life-principle is immortal in all organized forms.

The spirit world controls and directs the affairs of the physical world, through its qualified representatives. "Undeveloped," or unqualified spirits have no part or lot in the matter, only as permitted, or are used as instruments by qualified angel spirits. A pandemonium or council of "Devils" in the spirit world, exists only in the imagination—an outgrowth of false theological teaching. Neither is the earth-sphere teeming with "myriads of undeveloped spirits," without guide or control or restraint of a higher order, unless the spirit world is less efficient in facilities for education and development than that of the mundane sphere, in which case it would be prophetic of an eventual chaotic condition of the spheres, as to law and order, and the final dissolution of their structure—a doctrine opposed to progression.

## Saving Souls.

BY GEO. WM. WILSON.

Rev. A. D. Mayo, of Cincinnati, Ohio, says: "We sent 500,000 soldiers to heaven," speaking with reference to the late civil war. It is true, that about five hundred thousand soldiers sacrificed their lives during the rebellion. If the teachings of the theological world are true, we ask Mr. Mayo in all seriousness, how many of those soldiers went to heaven? This is no idle question. According to the Church, a large proportion of those soldiers were "sinners," and as there is only one way under heaven whereby they could be saved, and, as they failed to accept of that plan of salvation, will Mr. Mayo, or any other priest, tell us how they reached heaven? If those who die in their sins can go to heaven, then of what use is the plan of salvation revealed by Christ.

It is an undeniable fact, that if the Christian religion is true, a large majority—probably four-fifths of the soldiers who joyfully sacrificed their lives, that the experiment of free government on the success of which centred the hopes and aspirations of earth's toiling millions, might not prove a failure in the western continent, are to-day in hell, suffering all the pains, woes and misery that an angry and revengeful God can inflict on them. No ray pierces their dismal abode; even a cup of cold water with which to wet their parched tongues, is denied them by this God of infinite hate and unrelenting vindictiveness. Throughout all the ages of a never-ending future, they are doomed to suffer all the pains and torments of eternal damnation. And why? Because they did not believe that God, in his wrath, six thousand years ago, cursed all mankind, because they did not believe in the infallibility of the Bible, the fall of man, vicarious atonement, total depravity, future punishment, etc.

Do we hear Mr. Mayo say they died in a good cause? We freely admit it. But will he claim that dying in a good cause would save them? Theology emphatically answers, No! Unless they believed in Christ as their Savior, and accepted of salvation through his atoning blood, they must be forever damned; there is no escape for them. "He that believeth not shall be damned."

Auburn, Ohio.

If you want Spence's Positive and Negative Powders send them to the office of this paper.

Use Nature's Hair Restorative. It is as clear as crystal, pure as amber, and a delicious wash. It restores gray hair to its original color by the simple process of new growth.

## Living Without Fire.

For more than three months I have been trying to investigate the phenomena of Spiritualism, as occasion offered. All that I know about it is just what has been manifested through undeveloped home mediums, by experimenting. After witnessing the writing phenomena, I wrote a series of articles on the subject, which were published in the Jefferson (Texas) papers. This created considerable excitement, and it was soon discovered that there were many mediums in the community. I have seen the writing done by something near a dozen different persons, who, I have every confidence to believe, were perfectly honest. I am not fully prepared to say that it is super-scientific. Before I saw it I had some theories on the subject, but I have none now. I do not know the cause of these mysterious manifestations. But to me, with my present stock of knowledge, it appears more reasonable to say that it is spirits than to deny it. Strange things are sometimes written.

A certain lady, whose name I will not take the liberty here of using, received a communication from her mother, she herself being the medium, telling her that she wanted her family to learn to live without fire, and promising to visit her again the next day and explain more fully. I happened that day to pass by and was invited in. The medium, her husband, and myself formed the circle. A planchette was used. The name of the medium's mother was written. She was requested to explain what she meant the day before in regard to "living without fire." The following was communicated:

"You can live without fire by having your family use finity six months. Elect some one to teach you—some spirit. Make your mind up to learn this great art—the art of living without fire. This substance is not known to you. It is living fineline finity. It is nothing more than the last living lead from the furnace of lead with wine from the first of living waters of mineral lakes, lying in Ontario, New York. By the first of living waters, I mean the first that boils up in the morning at break of day. Take the water to the lead mines and burn the lead in it. I mean make it boiling hot and then let it cool. Use it like using water, bathing and drinking. This will bring about a feeling of warmth, that will always be pleasant, needing no fire in the coldest weather. Lead, one pound to one barrel of water. It will make you always pleasant, in summer as well as winter. Use it twice a day for six months. Bathe with sponge. This has been suggested before to leaders of Spiritualism. After using it six months you need not use it any more."

I have omitted intermediate questions, giving the substance of the communication connectedly. It is due to truth to state there seemed to be some confusion in the mind of the spirit as to the exact locality of the mineral lakes. One stating that they were five hundred miles from New York City, in the state of New York. Again that they were in Michigan. For the purpose that I have in view in sending this communication, this discrepancy is rather an advantage. Regardless of any truth or science, I ask if it is not a most remarkable communication. Its very unreasonableness makes it the more astonishing. No one present in the circle had ever had such a thought and were all perfectly astonished at the strange ideas advanced. It was after this that "Tupper" fell into my hands for the first time, and I read with surprise, under the head of "Hidden Uses," the following:

"And for aught thou canst tell, there may be a thousand methods Of comforting thy limbs in warmth, though thou kindle not a spark."

Without saying a word for or against Spiritualism, I give you this communication for what is worth—both the religio and the philosophical.

Tyler, Texas.

F. J. PATILLO.

## Grove Meeting at Hiram, Ohio.

For several years past Spiritual meetings have been regularly held in Vaughn's Grove, Hiram, Portage County, Ohio. A few friends of the cause in the immediate vicinity, have labored earnestly and faithfully to sustain these meetings. The seeds of truth sown here will, in due time, bear golden grain.

The last meeting was held on the first Sunday in August. On account of rain in the morning, many were kept away; but it cleared off about 10 o'clock, and a good audience assembled. When we arrived, J. L. Mansfield, of Medina County, Ohio, was making a plain, practical, interesting speech. At its conclusion, Wm. Marshall, of Euclid, Ohio, recited a beautiful and instructive poem, after which, the meeting adjourned one hour for dinner.

In the afternoon, Prof. E. Whipple delivered an able and interesting address on death, and the condition of the soul in the spirit world. We have frequently heard Mr. Whipple during the past ten years, but have never heard him do better than on this occasion. He presented the truths of Spiritualism, in a practical, convincing manner.

After appropriate music, Iselt E. Mahan, of Charlestown, Portage County, Ohio, a trance-speaker, who had been developed as a speaking medium only six weeks before, delivered a short address. He is a young man, and with the necessary cultivation and experience, will make a popular speaker. He is willing to labor for the good cause, and we hope our friends will give him plenty of calls. Several others made remarks; and it was voted to hold the next annual meeting in the same grove on the first Sunday in August, 1874.

At the proper time, the friends separated, feeling assured that it was good for them to have been at this meeting. Such meetings, rightly managed, are very productive of good, and we regret that they are not more generally held. Our friends should be more earnest and enthusiastic in this work.

Auburn, Ohio. GEO. WM. WILSON.

## Quarterly Meeting.

I would say that in pursuance of a resolution passed at the Convention of Spiritualists on the 14th of June at Terre Haute, Ind., we propose holding a Quarterly meeting at Oxford, Benton Co., Indiana, on the 12th of September, 1873, at 7 1/2 o'clock, and to continue three days, the 12th, 13th and 14th. We expect the opening address to be delivered by Mrs. Addie L. Ballou. Many other prominent speakers will be present and address the Convention. Mrs. Stewart, the great medium of Terre Haute, is expected. We have engaged a good hall and secure room.

The friends, one and all, are cordially invited, and a good time is confidently expected. Remember, friends, a "free platform" will be the order of the day. Absolute freedom of speech will be allowed in the discussion of all subjects pertaining to our cause.

Strangers arriving on the cars, should they not be received at the depot, will report at the County Treasurer's office or at the Ohio House. Oxford is situated on the Cincinnati, LaFayette & Chicago Railroad, twenty miles west of LaFayette. All liberal papers please copy.

Oxford, Ind.

THOMAS ANKINSON.

## Lecture.

An intelligent audience greeted Mrs. C. F. Young at the Institute. All were electrified and charmed by her wit, humor and practical logic. Those who had the good fortune to be present will long remember the salient points supported by New Testament quotations for the rights of women conceded in Paul's time. Few, very properly said, read the Bible intelligently. Putting together the quotations adduced and an unanswerable argument was formed from them, that women were preachers, teachers, rulers, nominators, voters and prophets in the Bible days. Thousands of such earnest souls should be before the public everywhere. Such logic and practical good sense as characterized this lecture upon the political and social status of women, given with such pathos, eloquence and purity, will make the world better and happier.—Salt Lake Tribune.

Mrs. Young invites correspondence at this office from societies or persons who desire her services as a speaker.

## A Curious Case.

The New Church Independent published in this city, gives the following interesting narrative:

A few days since, while waiting at one of the street railway stations in this city, we observed a large crowd of people surrounding a house on Wentworth Avenue. Having time to spare before the arrival of the train, we went to the house to ascertain the cause of the tumult. Inquiring of those we met coming from the scene, were answered, "Oh, it is some kind of witchcraft—the house is haunted—that's what they all say." We immediately elbowed our way through the crowd, obtained ingress to the house to interview the inmates. Here we found the master of the house, and his wife, nursing a young babe; there was also a bright little boy five years of age and a daughter twelve years old. We inquired about the nature of the disturbances. The mother replied, "Oh, sir, we have had little sleep in this house for the past three nights—it has been one perpetual round of strange noises—and the house has been shaken as by an earthquake. Why, sir, the stove and pipe were all shaken down last night!" "Do you see anything during these noises?" "Yes, sir, we see lights passing through the room—floating up and down like a bird or butterfly." "Are you sure there is no trickery—no person playing pranks on you for their own amusement?" "That, sir, is impossible—we have searched the house thoroughly, and we are not superstitious, sir. Why, here is my little boy, my girl and my husband, they will tell you the same as I have. We were all alarmed when it first came upon us, but I told the children not to be afraid, that nothing could harm them while heaven and God were near us." The little boy said he was walking with his mother out doors, when they were startled by a noise like the "rushing of wings," as though something was flying about them. The boy spoke with a great deal of enthusiasm and assurance in relation to the strange phenomena, evidently much excited. He had heard the knocking in all parts of the house, had been alarmed at the shaking and had seen the lights, etc. The girl, gave similar testimony, as also did the father. They said the disturbances usually began in the night, and were worse about the change from midnight to morning. Though poor, hard-working people, the family are intelligent and sincere. There was also a neighbor who came in and testified to hearing sounds like the beating of a bass-drum. Altogether the case is a singular one. The husband and wife are deeply religious—perhaps a little superstitious. They declare that this trouble has been "put upon" them by a strange man, who a short time since visited the house, and whom they regard as a necromancer or dealer in evil spirits. They think it witchcraft, and say that their fowls, horse and cow were affected by this strange power. We visited the house a second time, a day or two after the crowd had dispersed, and talked calmly with the family. They still averred that it was all true, though the noises were growing less every night. "This is very strange, is it not?" said the mother to us. I never thought I could believe such things, but you see I have been compelled to now." The police and various other parties have visited the premises, but up to the present writing we hear no solution of the mystery.

## Little Bouquet Fund for Orphans.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Amount previously acknowledged....\$ 3.50  
Geo. A. Bacon, of Boston, .....\$ 1.00  
F. M. Leonard, Thompson, O., .....\$ 1.00  
L. Mechem, San Bernard, Cal., ..... 20

Who will next be inspired to a similar deed of noble charity? We shall report.

## An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little colored monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go to the fore the name can be got out of the mail-list and machine. These little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

## Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. News-papers and gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as we used. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

BEST AND OLDEST FAMILY MEDICINE.—Samford's Liver Invigorator—a pure Vegetable, Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations.



## Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La

### Pioneer Banners on Southern Walls. The Cry is Still they Come.

Three new and most wonderful mediums in the field, in the persons of Mr. S. S. Baldwin, Opas, and Albert Donand, to whom the following extracts, observations and comments refer:

From N. O. Times, June 27, 1873, "ROUND ABOUT'S COLUMN."

Dear Roundabout:—A few weeks since I attended a social gathering at the residence of a friend of mine. During the evening the conversation turned upon Spiritualism, and the wonderful performances of Foster, Howe, and other noted "Physical Test" mediums, and many surmises and conjectures were made as to the means used for producing such strange results. A gentleman present declared that he could do anything that any medium in the world could do, and yet he was not a believer in Spiritualism. The company present (composed entirely of unbelievers) proposed to test his power then and there. An ordinary clothes line was procured and the gentleman was firmly and securely tied in a chair by a committee. The knots were examined by all present, and no one could suggest any way to tie him more securely. Lights were put out, when immediately musical instruments (previously placed near him) began to play. He requested any one to call for any piece of music, when it was immediately performed skillfully. Lights were lit and he was still tied. To make matters still more puzzling his coat was then sewed together in front; the sleeves were also sewed together, and the knots on the rope covered with wax. The lights were again put out. Instantly, the instruments (some five or six) all sounded at once, and did not cease sounding until the lights were again lit, which was about thirty seconds. His coat was found removed, the threads still intact. He was then placed in an ordinary armchair, letters were written by all of the company present, placed on a plate, with a pencil, and put in the armchair with him, the door was locked and the key hole stopped with wax. Then lights in the room were put out, making Egyptian darkness. Immediately the letters were read aloud. When the armchair was opened, a written answer was found on each letter, some ten or twelve. The whole time he was in the armchair was not more than four minutes. He was then untied, and retied by another committee to a heavy arm chair. Darkness again, and in some twenty or thirty seconds he called for light, and was found, chair and all still tied, upon the top of a small table in an adjoining room. Letters were placed in envelopes and sealed with wax, and stamped. They were instantly read aloud, although the room was perfectly dark, and stranger of all, each letter contained a written answer, although the seals had not been broken, and it was certain the envelopes had not been opened. The gentleman disclaims any belief in Spiritualism.

ANSWER TO THE ABOVE.  
From "Times" Saturday June 28th, 1873.

The article in Thursday's Times has called forth a vast amount of inquiry and comment. Some doubt the whole affair, but the majority call upon Roundabout to witness a repetition of the manifestations described by "Inquirer." This demand is general, and couched in every variety of language.

The following are extracts from extended notices of the New Orleans press of a *seance* given at the residence of Dr. Hurd, for their benefit, extracted from the N. O. Times, July 18th, 1873, says:

Mr. Baldwin is to be congratulated upon his success. They were tied to the chairs by the writer and two other gentlemen in a manner that precluded all possibility of their extricating themselves. In an instant the air was filled with soft music, that floated so gently on the evening air that it reminded one of the youthful ideas of fairy-land we have all had.

A voice then said, "Will some one please request one of the instruments to come to the door?" The representative of the *Picayune* called for the guitar. The guitar was thrown against the door with some violence, and before the strings had ceased to vibrate, and the noise occasioned by its fall had died away, the door was thrown open and the gas lit. The audience found the gentlemen tied as they had left them. The committee pronounced the knots to be the same that they had tied. The door was third time made fast. In less than three minutes the door was opened, and the light revealed the gentlemen bound to the chairs in a manner that excited the admiration of every one present. The knots are indescribable. Suffice it to say, they were not tied by human hands.

These knots were then sealed by the committee. A table was placed in the corner of the room. The medium then informed us that he would command the gentleman and chair to be placed on the table. In a moment more the table rattled, the door was opened and by all the mysteries of the spirit land, the man sat upright on the table. The doors were again closed, and the young man was lifted by the same mysterious power from the table and placed in his old position in the center of the room. The most remarkable test then followed. The company were requested to write any question they desired answered on the back of cards that were distributed. The questions were written and the cards collected, accompanied the medium, placed in front of the gentleman, who were bound to their chairs as before. The lights were extinguished and the door locked. Soon the door was thrown open, the cards were examined and answers were found written on the backs.

From N. O. Republican, July 18th, 1873.

Other means than visible hands must have performed these things, and there was no trace of anything. All present could only say they knew of no mortal explanation for the experiments, which he promised to repeat, and went home in a perfect daze of bewildered speculation.

From N. O. Picayune, July 18th, 1873.

Mr. Baldwin then presented himself to be tied, seated at the table, on which were an accordion, guitar and tambourine. The committee, after much labor, with half hitches, and the other knots supposed to be approaches to the fabled Gordian, completed their task. The room was then darkened, the thrumming of the guitar was heard, followed by the ringing of bells and the rattle of the tambourine. An air was called for which was immediately given on the instruments. At the request of the committee the guitar was thrown toward the door, which was immediately opened. The knots were undisturbed, and both retained their positions. When the lights were again

extinguished the rattling of ropes on the floor could be distinctly heard, both gentlemen were found untied.

The committee, like many others of the same kind, failed to discover the agency at work.

Since particular stress seems to be placed on the fact that the mediums are not believers in Spiritualism, it may be well enough to state that mere mediumistic belief has little or nothing to do with the laws underlying the manifestations; nor does it matter whether physical mediums are believers or not; yet for the correct understanding of the actual facts, it is due to Mr. Baldwin and those he represented on the occasion referred to, that he stated in his preliminary remarks that he understood many had come to see Spiritualism exposed. He knew nothing of the causation in the premises, but from what he had learned, and from all he could infer, it might on the converse, confirm the Spiritual theory, which seemed to account for the wonderful and otherwise unaccountable manifestations in the most satisfactory manner. In addition to this *seance*, I have since witnessed ten others by the same mediums, all equal to, and some far superior, to the first.

While passing, Messrs. Baldwin and the Donand brothers were invited into the residence of Dr. J. W. Allen, No. 12 Dryads st. (out of the rain). Mr. Baldwin seated himself at the piano to play an accompaniment to the flute. After performing a few pieces, I instructed all present to sit around the center table and join hands, which they did, seemingly under the supervisory care of all the skeptics present.

After Mr. B. and myself began to play, the light was turned off, when the most wonderful manifestations began. My shoes were jerked off with great force; my handkerchief taken out of my pocket, and two persons were tied with it, while I played. Mr. Baldwin's coat was jerked off while he played, he nor I not missing a note. Chas. Donand's coat and Dr. Hurd's coat were also jerked off, while every hand in the room was clasped securely in the circle. Raps in the greatest abundance and every variety were given, separately, or all together, in any or all parts of the room, as called for. In brief, in response to our request while every one in the room were tied to each other, save Mr. B. and myself who played on the piano and flute, the spirit gave us a jubilee dance, of a most extraordinary character, which, it was conceded that all in the room with lights and loose hands could not have produced. The six public *seances* at Menerva Hall were well attended, and were similar to those given by the Davenport Brothers, Fay and others, only the mediums in these *seances* were handcuffed as well as tied during the materialization.

As soon as orthodox discovered the manifestations of Baldwin and Donand's were likely to prove a confirmation, rather than exposure of Spiritualism, the Young Men's Christian Association, as I have understood, trotted out another one of their burlesque expositors of the Davenport and Fay, under the auspices of Mr. "Housah." I, and many others are witnesses to the fact, that Mr. Housah on divers occasions backed down from money proposition tests. On Saturday, Aug. 3d, at noon, Mr. Baldwin in the presence of Mr. Whitoff, Capt. John Grant and myself called on Mr. Housah, and proposed putting up one hundred dollars which he presented to be covered and risk it in attestation of the following test:

We will strip naked, go in the cabinet together. You, Mr. Housah shall tie me as you choose, from which I will be immediately released. I will then tie you as I choose and if you are released you can come out and take the money; if, however, I am released, and you are not, that shall decide the nature of the facts at issue, and I will come out and take the money. Mr. Housah backed out with the evasive remark that he proposed exposing the Davenport, Fay and others, and not Baldwin.

On the first night of the so-called expose, Albert, one of the Donand Brothers in a response to a call, went up to tie Mr. Housah, who after some equivocation called Baldwin the friend and associate of Mr. D., a swindler. Mr. D. while on the stage before the audience called Mr. H. an infamous liar, and stepped a little to one side for some of the cripple's friends to take it up. No one, however, appeared in this capacity.

Herein comes the cream of the joke. One of these mediumistic non-believers, educated for a preacher, and a member of the Methodist church, and the other a Catholic, when met with this irrational intolerance, did not for a moment hesitate to vindicate their own reputation against these charges of fraud, as well as the intrinsic nature of the occult force underlying the manifestations produced through them.

Since Housah's "expose" the orthodox time serving press have all blown off, and gone over on the Housah trail, which is one of the best things that could have happened, since Spiritualism has enough dead weight to carry without being encumbered with the grundyite converts of popular press acclaim. We have no use for so-called friends who are too lazy, impotent or respectable to work their own passages. I herewith append the statements and suggestions of my friend, J. C. Wallace, a lawyer of superior educational culture, all of which (save the first *seance* at his house) I witnessed with him.

Spiritualists and others desiring to make engagements with Mr. Baldwin and the Donand Brothers, can address Y. A. Carr, No. 12 Dryads st. New Orleans, La., to which a reply will be returned as soon as practicable.

The mediumship of Mr. Baldwin and the Donand Brothers, though but little over a month old, is in many respects far superior to any in the field, and promises to be far better. In a private *seance* a few nights since, the ropes with which they were tied was sewed up with a No. 16 copper wire through the ropes around the wrists, and then the ends were twisted tightly together with a pair of pliers, yet even this tie and wire sewing were torn assunder with a far more than human force. Hand-cuffs, iron rings, all are used by this mediumship with the greatest ease and satisfaction.

## OLD THEOLOGY

TURNED OR  
UPSIDE DOWN;  
RIGHT SIDE UP;

By a Methodist Minister.

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Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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Mrs. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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By Dr. C. S. LOZIER, Dean of the N. Y., MEDICAL COLLEGE FOR WOMEN, ETC.

The subject is itself extensive and an immense range of related topics have a direct and important bearing on it. The difficulty has accordingly been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs. Among authorities consulted the following widely known and celebrated names may be mentioned: Bull, Dewees, Duncan, Gleason, Lozier, Montgomery, Napheys, Pendleton, Shaw, Storer, Tilt, and Verdi.  
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GREAT EXCITEMENT  
AT  
JEFFERSON MILLS, NEW HAMPSHIRE.  
THE BLIND SEE!  
THE LAME WALK!  
THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., March 21, 1873:—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up my sleeve to see how my arm looked, and to my utter astonishment the scales would cleave off easily and leave all smooth; and now my head and body are clear. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowler, who had been sick about two years; and his wife was sick from taking calomel. Her limbs were swollen to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them, and seen their good effect. I let him have a Box. He went to Mr. Bowler's that night, and after much persuasion got Mrs. Bowler to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowler's in the morning, and saw Mrs. Bowler out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: it eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes. Yours truly,  
A. H. KNIGHT.

## WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billous Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints, and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.  
DR. U. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Clafin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Clafin of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.

I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COHEY, Great Bend, Pa.

I think there is no medicine in the world like the Positive and Negative Powders.

MRS. DR. GARRISON, Newton, N. J.

In Ague and Chills I consider them unequalled.

J. P. WAX, M.D., Bement, Ill.

Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else has benefited them.

C. D. H. KIRK, M.D., Fern Springs, Miss.

They are peculiarly adapted to the female constitution.

DR. L. HAKES, Cicero, N. Y.

Consumption,  
SCROFULA AND CATARRH  
Cured.

Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburg, Ohio.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McREA, Fayetteville, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofula and Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, Osseo, Minn.)

I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(EMMA FRANKLIN, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down, she could hear it drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MISS E. M. STUBBS, Washington, N. Y.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

Triumphant Victory

OVER  
Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. She ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. REBER, Hartland, Wis.) Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of 30 years standing. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. MEXLEY, P. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULLIAN, M.D., Branchville, Ark.)

## WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(MRS. J. GILMORE JONES, Falmouth, Mass.) My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal of irregularity and flooding. She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEN, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing, also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLGROVE, Yorkville, Ill.)

Miss Lena Austin was taken with Stopping of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

It is our intention to publish in this and future advertisements, certificates and evidence of the cure by the POSITIVE AND NEGATIVE POWDERS of all classes and varieties of diseases. We begin with the following certificates of cures in that order, such as Headache, Neuralgia, Rheumatism, Acute and Chronic Catarrh, etc. I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(LUBBE G. BARRITT, White Hills, Conn.)

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the right time.—(MRS. M. A. EATLEY, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, River Styx, Ohio)

When I commenced taking your Powders, I had Spinal Complaints of nearly 30 years standing; also Diabetes, Sciatica, Rheumatism, and Erysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to man. While on a visit to my sister in Dover she told me that there had been some of a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, North Richmond, N. H.)

Negative Powders Cure

IN THE TREATMENT OF

Blindness, Deafness,

Paralysis, Lameness,

Loss of Smell,

Loss of Taste,

Loss of Voice.

Typhoid and Typhus Fever.

The POSITIVES cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; DIARRHEA, Dysentery, Vomiting, DYSPESIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; Fits, Cramps, St. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Nervousness, BRONCHITIS, Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

THE NEGATIVES cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers such as the Typhoid and the Typhus.

Both the POSITIVE AND NEGATIVE are needed in CHILLS and FEVER.

AGENTS WANTED Everywhere.

MAILED POST-PAID AT THESE PRICES.

1 Box, 44 Pos. Powders, ..... \$ 1.00  
1 " 44 Neg. " ..... 1.00  
1 " 22 " & 22 Pos. " ..... 1.00  
6 Boxes, ..... 5.00



RICHLAND CENTER, WIS.—Our thanks are due to the friends for their generous subscriptions for the LITTLE BOUQUET for each member of the Progressive Lyceum, at that place. Lyceums that fail to supply the children with the only magazine published in their interest, will soon find themselves defunct, or the officials will find themselves superseded by live men and women, who do not make the interest of the children second to other matters.



MRS. ADDIE L. BALLOU has been lecturing at Jackson, Mich.

LITTLE BOUQUET—Our thanks are due to Delia E. Pease for twenty-four dollars for the LITTLE BOUQUET.

D. W. HULL has been lecturing at Elkhart, Indiana. He challenges the clergy to meet him in discussion.

JAMES PORTER, a healing medium, has just arrived in this city from New Orleans where he will remain some time.

DR. A. SCHABEHORN an eminent German freethinker, gave us a call last week. He is represented as being an eloquent speaker.

F. M. MILLIKIN has removed to Indianola, Iowa, where he will devote his time to healing and lecturing on Spiritualism and kindred subjects.

DR. H. P. FAIRFIELD will speak in Marlow and Lempster, New Hampshire, during the month of September. He will answer calls to lecture week evenings, and make engagements to lecture East or West, as the friends may call for him. Address care Mrs. E. Shephardson, Marlow, N. H., during September, or Ancora, N. J.

THE celebrated healer, Dr. J. Briggs, will return from the mountains and be ready for business again September 1st. Office, A. J. Davis & Co., 24 East Fourth Street. P. O. Box 82, Station D. New York City.

H. H. BROWN has been lecturing at Knox, Ind. Will go from there to Shelbyville, Ind., where he speaks on the Sundays of August 24th and 31st. Will lecture, if desired, on week evenings at places convenient. He desires to make engagements for September.

OUR THANKS are due the Spiritualists of New York and Brooklyn for their complimentary tickets to attend their monstrous picnic at Pleasant Valley, N. Y. By accident the letter and tickets were mislaid until too late to give notice of it in the paper.

THERE will be a Basket Grove Spiritual Meeting, September 6th and 7th, at Snake Hollow, four and a half miles northwest of Richmond, Washington County, Iowa. A. P. Bowman, of Michigan, will be one of the speakers. Others will be present. All are invited, and a grand good time is anticipated.

#### Grove Meeting.

The Spiritualists of Wayland and adjoining towns, will hold a Grove Meeting in their grove on west bank of Gun Lake, Wis., on Saturday and Sunday, Aug. 30th and 31st, 1873. The Spiritualists and friends are cordially invited to attend. Good speakers will be in attendance. A. A. ABBOTT, Cor. Sec'y.

#### The Corner Clock.

The Corner Clock which our readers have seen advertised in this paper for some time past, is a most excellent time-keeper, and the most convenient and beautiful of any style of clock in the market. They are sold at most reasonable prices. We advise all persons who are desirous of buying a new clock to first take a look at the Corner Clock. They fit snugly into the corner of the room, needing no shelf or other fixtures than a single nail which is entirely out of sight when the clock is hung up. See cut and advertisement in another column.

#### Another Excellent Medium.

"The gates are ajar" that lead into the vestibule of eternal life. The Christian whose faith is based on things not seen but hoped for; the Materialist who has no hopes beyond the grave; the trembling ones in search of truth, who are reading the rudimentary pages of the great Bible of Nature, may now assemble within the great temple of knowledge, and learn from the teachings of angelic beings who have returned from the Summer-land.

At a private seance given me by Mr. Baynor, of the City of Erie, Penn., the phenomena was transcendently beautiful. Sitting within six feet of the cabinet, I conversed face to face with friends who had passed from earth to higher conditions of life. The first spirit materialized, was Hannah More, an author and poetess of bygone days. She was dressed in the fashion of olden time, and seemed to be as happy and free as the timid fawn that bounds among the flowers of the prairie. The next that appeared at the aperture of the cabinet, was a daughter who passed from earth-life at eighteen years of age. The next that appeared was a young lady that I did not remember in earth-life. Her happy countenance was an index of loveliness and contentment. She said good morning, and with the usual compliments, retired within the cabinet. The next face seen was masculine and jovial, and said to me, you are a large Peck, which statement was truthful, as my weight is two hundred and thirty pounds. After some common place remarks, he requested me to hand him the speaking trumpet. He presented an arm and a hand to receive it, showing his face; and in answer to questions, informed me of the powers of the materialized spirit. Seemingly anticipating my thoughts, he said wait a moment, and I will give you a better seance. He then opened the door of the cabinet, and I saw a man clothed in the habiliments of earth-life, even to the buttons on his coat, pants, and vest. I thanked him for his condescension. After a few moments of conversation, he closed the door and retired. Another face entirely different was shown; mustache on the upper lip, clean shaved chin, and large whiskers. After some familiar conversation, I requested him to present his whole person to my vision. He answered, "I will try." The door of the cabinet soon opened, and I saw a man in beautiful vesture, even to the silken shoes on his feet. His countenance was radiant with beauty, and his eyes sparkled with intelligence. The wisdom of his words will long be remembered. Sir, said I, may I pass into your condition and visit the home of my children and friends in the angel world? "No," said he, "not yet, wait with patience and abide your time."

I have no desire to deceive myself, or be instrumental in deceiving others. This seance was given by the light of the sun, about 10 o'clock A. M., and under conditions that forbid deception. When the door of the cabinet was open, I saw the medium apparently asleep, whilst the spirits were conversing.

Z. E. PECK.

Wesleyville, Erie Co., Penn.

#### Public Opinion.

BRO. JONES.—I read with much pleasure your remarks in the August (23d) number of the present volume of the RELIGIO-PHILOSOPHICAL JOURNAL, relative to the Pseudo American Association of Spiritualists, heretofore held at various places, and to be held again at your great and growing city, on the 16th of September, 1873. I feel that I am elevated fifty degrees, when I can find one editor sufficiently independent to speak the truth under all circumstances, and fearlessly advocate it in spite of the pernicious influence of the free-love, free-lust doctrines advocated and spread broadcast in the Woodhull and Claflin Weekly, by a woman-candidate for the Presidency of these United States of forty millions of people. You remark that "thirty-two of this new departure doctrine assembled in Boston, in September, 1872, in the convalescence that is to reform the world (?) from the belief that the regular marriage institution is a cursed one, and to be abolished, and the "beautiful" and "lovely" doctrine of free-lust, changing one's bed-companion every twenty-four hours, at pleasure, to be substituted in its place.

Can it be possible that there is one society of real true moral progressive Spiritualists that will send one delegate to this most pernicious of all associations, designed to break up and destroy all that is pure and elevating in the social circle? Spirits forbid! God forbid that Spiritualism should be smothered by such pernicious proceedings, headed by such a notorious character. Unless this association can be shown not to be in any way connected with progressive Spiritualism, and as Judge Edmonds, Prof. Bush, Prof. Hare, Gov. Tallmadge, Robert Dale Owen, and thousands of our most eminent and scientific men have advocated, I say good-by to progressive Spiritual Philosophy, and let us have one common den, where all those voluptuous bodies can congregate, and take their fill of the sensuality which is of the animal entirely, and say that true Spiritualism is a phantom only fit to be cast to the four winds of Heaven, never more to be thought of among men and women who love purity.

I have recently had a conversation with a most worthy brother who has been lecturing through the western States, from September, 1872, to the first of July, 1873, and whose word is perfectly reliable, who says that during all his travels, where he was lecturing from three to five times a week, he never found but three persons that advocated Woodhull or her new departure doctrines.

Just look at the disgrace at Robinson Hall, last Sunday, which the advocates of Woodhull heaped upon us by their conduct reported by the New York Herald, Monday, August 18th, and say if one is not proud to be a Spiritualist. Yours fraternally,

S. W. BRITTON.

New York, Aug. 20, 1873.

#### New Books.

THE POPULAR SCIENCE MONTHLY for September is exceedingly interesting. Everybody should subscribe for it. The contents are as follows: The Glass-Sponges, The Constitution of Matter, The Great Nebula in Orion, Old Continents, Magneto-Electric Illumination, The Study of Sociology, The Intellectual Tongueless Speech, The Late Prof. John Torrey, Editor's Table, etc., etc.

THE AMERICAN NATURALIST.—This is a beautiful illustrated Magazine, and being devoted to a subject of unusual interest, one that all classes should feel an interest in, we predict for it a wide circulation. The contents embrace those subjects that all desire to investigate, viz: Bird's New Science; the Conservation and Correlation of Vital force; The Game Falans in New England, etc., etc. Subscription \$4 per year; single numbers 35 cents. Address American Naturalist, Salem, Mass.

THE PHRENOLOGICAL JOURNAL for September, now on our table, must be pronounced by every reader a capital number. Its examination has given us much satisfaction. It contains over twenty articles, besides shorter papers; among them being Hiram Powers, with portrait; Extraordinary Scientific Discovery; Living Unto Life; Dr. Horatius Bonar, with portrait; Laughter, illustrated; Sketches from Real Life, No. 4, illustrated; Good Behavior—what everybody should read; Prof. J. M. Kieffer, with portrait; Mary Lee's Dream, a story for teachers; Over-training; Curiosities of Abstinence; Local Option, or The Temperance Experiment at Vineland; Dr. Wilder's Wit and Wisdom; From Cheboygan to Mackinow on Ice; The Chinese Wheelbarrow, illustrated; John T. Gordon, a Murderer, with portrait, etc. Subscription price, \$3 a year. S. R. Wells, Publisher, 339 Broadway, N. Y.

LITTLE'S LIVING AGE for the weeks ending August 9th and 16th, have the following interesting and valuable contents:—D. Reitz and the Fronde, by the author of "Mirabeau," etc. Temple Bar; the third of Max Muller's series of Lectures on Darwin's Philosophy of Language, Fraser's Magazine; A Lost Art, Fortnightly Review; The Opposition in France, Economist; Old Continents, Contemporary Review; The Cause of Revolution in France, Spectator; Montrose, Contemporary Review; The Conibos, Chambers' Journal; Prince Bismarck's Position in Germany, Pall Mall Gazette; The Conquest of Khiva, Spectator; Church and State in Hungary, Pall Mall Gazette; together with the conclusion of the Two Brothers, by MM. Erckmann-Chatrian; installments of "Innocent," by Mrs. Oliphant; The Prescotts of Pamphillon, by the author of "Dorothy Fox," and poetry, etc. The subscription price of this 64 page weekly magazine is \$8 a year, or for \$10 any one of the American \$4 magazines is sent with The Living Age for a year. LITTLE & GAY, Boston, Publishers.

THE GALAXY for September is quite a remarkable number, in view of its choice of subjects. The great questions of Marriage, Eating and Drinking, Duelling, Religion, and Language are all treated, and in a style so clear and even that, varied as they are in their nature, we might almost think the same pen had written them all. Mr. Albert Rhodes, who seems to have identified himself with The Galaxy as a writer of character sketches, comes before us this month in a new character, and discusses for the first time an abstract question, "The Coming Marriage." He could not have chosen a happier theme. There is not, perhaps, in the whole range of magazine subjects one which would claim more universal attention; for marriage has a surpassing interest for every honest human being, from budding nine to hoary ninety. The writer considers his subject in all its bearings as a promoter of virtue and social life and economy and health; he glances at the difficulties and dangers of the undertaking, the questions of wealth and breeding, and social equality, the marriage customs of different nations, and gives some statistics which we recommend to the notice of all bachelors and widowers.

#### Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

#### Shakerism in Philadelphia.

On Sunday the 17th of August, Elder Geo. Albert Lomas, of Watervliet, near Albany, N. Y., occupied our rostrum and gave two able and eloquent lectures, which were listened to by large and appreciative audiences, and we think Spiritual societies would do well to have such lectures in various parts of the country that the people may know more of these peculiar believers.

The congregation sang "Happy Greeting." Bro. Lomas said, we invoke our influences from the heavenly spheres, and we receive them through the agency of ministering spirits. All our petitions that we put forth are directed to those who are nearer God than ourselves, for we need the strength and help of those who are better than ourselves. We ask, and as our good spiritual brother and father Jesus said, we do and shall receive. We now ask a blessing on our labors that we may be able to speak the truth, that you may be able to hear the truth, and more, that we may all be persuaded to live it; to live like the angels; like those with whom we expect to live soon.

We are thankful that our acquaintance with the Spirit World has been extensively enlarged within the past forty years. We therefore feel inclined that way.

The speaker, with two sisters who accompanied him, Mary Ann Ayres and Rosetta Hendrickson then sang the following:

Is there an ear to hear?  
Is there an eye to see?  
Is there a heart to feel my woe—  
A helping hand for me?  
Oh, father, mother as of yore  
Thou heardest thy children cry,  
And gavest them the Bread of Life,  
So, feed us least we die.

John M. Spear then said, "I find very great pleasure in saying a word by way of introduction to our friend who has been invited here to-day, and I esteem it an honor as well as a pleasure to stand by the side of these dear friends. It has been my privilege to be often with them at their homes, and know of their integrity; their industry; their economy, and their devotion to the practice of principles which they believe to come from above. I know it must be pleasant to Spiritualists to learn that they are the friends of the equal rights of the sexes; and we shall make no further progress until we imitate them in that respect. From the outset they have been the friends of peace, refusing at all times to fight. They excel the community at large in that they know nothing of that wicked prejudice against color, which is still cursing many in our land. They dwell together as a band of brothers and sisters, and form communities of which there are eighteen to-day in this country.

Elder Lomas said, "We have the honor to-day of meeting here, as in other places, minds who are advanced and advancing in the living issues of our day. We have robbed the grave of its victory and we shall soon rob death of its sting. It is our privilege to-day as the representative of a Spiritual society to uphold and sustain the character of that eminent Spiritualist, Jesus! It has been asserted that the Shakers and the Spiritualists ignore Jesus. I am here to assert that we look upon Jesus as the most eminent Spiritualist and medium of his day, or of any time in the history of the past. I look upon him as the first Christ, but not the last, an elder brother of the Shakers and a first-class Spiritualist. We are infidels to much that is considered Christian, in theology, and we claim the right to share this honor with you, for blessed are such infidels. We do not believe that the blood of Jesus shed upon Calvary is any more an atonement for the sins of the race than that of any other individual. We believe that the blood of the thief crucified at his side was just as effectual an atonement. If this is sacrilege, it is true, and blessed are the infidels.

The subject that we most earnestly labor for is to lead mankind to emulate the beautiful example which the Spiritualist Jesus has set us. We realize that there never was a time when the name of Jesus has created more sensation than at the present. Thousands upon thousands are asking what relation does Jesus sustain to the race. Dissatisfaction exists in many minds with the statements of the church as to who Jesus was! And unto what did he live? How did he live? And unto what did he die? Beneath all the dogmas of the theological world there lie truths that must be brought to light by Spiritualism.

We ask you unto what did Jesus die? We answer unto that which every other noted Spiritualist of the past or present must die, to all that is fleshy, carnal, of the earth—earthly, in order that he might live more fully to that which is of the spirit—spiritual. Renan and other modern writers have done noble service to humanity in showing the true character of Jesus, and that it was his life and not his ignominious death, that has been a blessing to the world and made a rallying point around which the ages have and will continue to come in search of the great spiritual truths that he so beautifully illustrated in his pure and divine life.

The truths of Spiritualism with us, as with him, come inwardly and work outwardly, and they will do the same with us as they did with him, enabling us to work, what the world calls miracles.

What is a Spiritualist? It is one who walks after the spirit and follows not the unspiritual lusts of the flesh. We find that the spirit of God through ministering angels had been dealing with Jesus for years and years to convert him to Spiritualism. It dealt with him, in this way, just as it does with us. You may be a Christian or a Jew, or anything else; you may follow your inclinations; you may marry a wife; you may gain property for yourself; you may be anything you choose, but you must take the consequences. If you would be a son of God you must deny yourself of all earthly relations. You must deny yourself of husband and wife, of children, of possessions, and you must expect to be persecuted by those who would have loved you. My dear friends, have any of you counted the cost of a true spiritual life, such as Jesus led.

The Spiritualism of Jesus brings with it much self-denial. We love to think and speak of Jesus, but we do not worship him. There never was a man or woman to whom we will bow in worship. Jesus, under the inspiration of a spirit, told the apostles that he would send them a comforter. He did so; he came back to them. My friend, have you anything in you that needs to die—remember that Jesus died unto everything that he might enter into eternal life. Our Mother Ann taught us not only repentance, but the necessity of the true life, leaving all that we knew to be wrong, and doing all that we knew to be right; here is true Spiritualism. We do not condemn those who marry. We only say that we have

seen a higher and better way; a more spiritual condition and we are seeking to come up into this and become as the angels."

They then sang this song:  
"God is infinitely able," etc., and  
"Hail, hail the dawn is breaking—  
God hath said, Let there be light!  
And his mighty power is waking  
souls from darkness, sin and night.  
Truth and love, with banners shining,  
Guide us calmly on our way.  
Now we see the silver lining  
Of the cloud that hid the day."

And another:  
"Welcome, good angel, I feel you are near  
With heavenly love, this my spirit does cheer.  
While I am sailing o'er life's stormy sea,  
Oh, good angels watch over me!"

The above is but an abstract of the lectures. In the evening Bro. Lomas lectured to a crowded audience on

THE RELATIONS OF SPIRITUALISM TO SHAKERISM.

After singing the following song:  
"The heavens are with us as I know,  
Rich treasures like rivers do flow;  
I feel all that's earthly, is passing away,  
I'm tasting of glories immortal.  
Bright angels around us do hover,  
With healing our wounds they would cover,  
And they would waft, waft, waft our spirits  
From toil and vexation to dwell in their union forever."

And another:  
"Pure love, pure love,  
Blessed seal of discipleship!  
In thee I feel the powers of the world to come.  
I feel the angel hosts at near  
Lifting me up to the higher spheres,  
Drawing my soul away from the earth,  
Up to the new and heavenly birth."

He said forty years ago strange manifestations of Spiritualism came among the Shakers, and there were some very distressing scenes of disorder among the mediums which we did not understand. They were thrown about in the wildest confusion and made to do many very strange things. This was followed by other manifestations in which we were instructed as to the design of the spirits, and later came many very important and instructive lessons through these, so that we have come to recognize Spiritualism as a great and important work, and we have our mediums in all our communities, and had them before there were any intelligent manifestations outside.

After giving an account of the different forms of manifestations, they had among them, he closed with an eloquent description of what Spiritualism is doing. He related several instances of manifestations among the believers. He said that a young man, a medium, who was feeble-minded, was entranced upon one occasion, and a spirit purporting to be Jesus came. In order to test the character of the spirit he was questioned as to what he wrote on the ground when the woman taken in adultery was brought to him by her accusers. He replied at once, "I wrote these words, 'Ye have all done likewise,' and they which heard or saw it, being convicted by their own conscience, went out one by one, and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself and saw none but the woman he said unto her, 'Woman where are those, thine accusers? Hath no man condemned thee?' She said, 'No man, Lord,' and Jesus said unto her, 'Neither do I condemn thee. Go, and sin no more.'

The following song was given by an Indian spirit:

Away up in the heavens,  
The much-bigger river me see,  
It is love, heavenly love,  
Flowing down ever so free.

So me climb up the mountain,  
And me dance upon the wave  
For me footsteps be light,  
And me heart be strong and brave."

And these simple songs chanted by our friends made a deep impression upon the audience, and we feel certain that such meetings are a blessing to the community. We have established a platform on which we are prepared to hear all that relates to the development and progression of the human family, and we have made arrangements to have a very able and interesting course of lectures during the coming winter by Mrs. Townsend in October and November; Jennie Leys in December; E. V. Wilson in Jan. and Feb., 1874; Mrs. Brigham in April and May.

#### Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

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We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

#### Speakers Register.

We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that we were correctly informed of changes in post-office address. The result was the Register was no guide to the public as designed. Speakers who feel desirous of having their appointments published will be accommodated by simply reporting from time to time to this office.

#### Trustee's Sale.

Whereas, John E. Sayles and Albert H. Walker, by deed of trust bearing date June 18th, 1872, and recorded in the Recorder's office of Cook County Illinois in Book 233 of Records, page 265, to secure the payment of a certain indebtedness amounting in the aggregate to \$20,991.50 evidenced by their six promissory notes of even date therewith, described in said Trust Deed, did convey unto me the undersigned as trustee the following premises to wit:

That part of LaFrambois Reserve, bounded as follows, to wit: Beginning at the south-east corner of the north-east fractional quarter of Section twenty-seven (27) town forty (40) north of range twelve (12) east of the third principal meridian, said corner being situated on the west boundary line of said reserve seventy-eight (78) chains south of the north-west corner thereof; running thence north eighty-two and one quarter deg. (82 1/4 deg.) east thirty-one (31) chains and ten (10) links to the west margin of the Desplaines river; thence across said river north forty-two and 1/2 degrees (42 1/2 deg.) east one (1) chain and seventy-seven (77) links; thence north seventeen (17) degrees west eight chains and fifty links (8.50); thence north 54 deg. east 20 chains and forty-six (46) links; thence due north fourteen chains and twenty-nine links; thence south sixty-one and one quarter degrees (61 1/4 deg.) west, thirty-seven chains and ninety-six links; thence south 83 deg. east, twenty chains and thirty links to the west boundary line of said Reserve; thence south along said boundary line twenty-four chains and seventy-seven links (24.77) to the place of beginning, excepting therefrom that portion of the above described land bounded as follows: Beginning at a point north eighty-two and 1/2 degrees east from the south-east corner of the north-east fractional quarter aforesaid, distant twenty-eight chains and forty-nine links from said corner; running thence north 83 1/4 deg., east ninety-seven links; thence west 56 deg. north, two chains and fifty links; thence due west three chains and ninety links; thence due south two chains and seventeen links; thence due east four chains and 33 1/2 links to the place of the beginning situated in the County of Cook, in the State of Illinois.

And whereas, by a certain other trust deed, of even date with the above mentioned deed, executed by the same parties, and recorded in the Recorder's Office, of Cook County, Illinois, in book 242 of Records, page 172, to secure the payment of a certain other indebtedness amounting in the aggregate to \$10,000, evidenced by their six certain promissory notes described in said deed, said John E. Sayles and Albert H. Walker, did convey to me, the undersigned, as trustee, the following described premises, to wit: That part of section twenty-seven (27), town forty (40), north range twelve (12), east of the third principal meridian, bounded as follows, to wit: beginning at the southeast corner of the northeast fractional quarter of said section, running thence west along the center line of said section twenty-six and one quarter links (26 1/4 links) (26.75); thence north twenty-three chains and fifty-eight links (23.58); thence east twenty-six chains and seventy-five (26 3/4 links); to a point on the west boundary line of said Reserve fifty-four chains and twenty-five links (54.25) south of the northwest corner thereof; thence south along said boundary line twenty-three chains and seventy-five links to the place of beginning, situated in the County of Cook, in the State of Illinois.

Both of said trust deeds being given to secure part of the purchase money of the said premises. And whereas it was provided in and by said trust deeds, that in case of default in the payment of said notes or either of them or any portion of them, whether principal or interest, on the day on which the same or either thereof shall become due and payable, or in case of the breach of any of the covenants made by the said grantors, then on the application of the legal-holder of said notes or either of them the undersigned as such trustee, to sell the said Real Estate and all the right title benefit and equity of redemption of the said grantors, their heirs and assigns therein at public auction at either door of any building used as a Court-house, in the city of Chicago, for the highest price the same may bring in cash, notice having been given of the time and place of such sale by advertisement in some weekly newspaper published in the city of Chicago, in the English language at least once in each week, for four consecutive weeks last preceding such sale—and to execute and deliver to the purchaser or purchasers at such sale good and sufficient deed or deeds of conveyance of the real estate sold.

And whereas default has been made in the payment of the note of \$13,311.50, due July 1st, 1873, described in the trust deed first above mentioned, and also in the payment of the note of \$600, due July 1st, 1873, described in the deed last above mentioned, and of one year's interest on the balance of said notes, which was due June 18th, 1873, and Frederick Polzin, the legal holder of all said notes, has made application to me to proceed and make sale of said premises as directed in said trust deeds; and whereas, in consequence of such default, the whole indebtedness, principal and interest, has become due and payable; and whereas, said Sayles and Walker have authorized the undersigned, in writing, to have the premises advertised for sale in the RELIGIO-PHILOSOPHICAL JOURNAL, as a compliance with the terms of the above mentioned trust deeds. Now, therefore, by reason of the premises and in pursuance of the provisions of said trust deeds, I, Julius Rosenthal, trustee as aforesaid, hereby give notice that I shall

On Monday, September 2nd, 1873,

At the hour of 12 o'clock, at noon, sell at public auction, at the east door of the Old Court-house, on south Clark street, between Randolph and Washington streets, in Chicago, Cook County, Illinois, to the highest bidder for cash all the premises in said trust deeds and herein above described to wit: first the premises described in the first trust deed above mentioned to satisfy the whole indebtedness secured by said first trust deed, and secondly the premises described in the second trust deed above mentioned to secure the indebtedness secured by said second trust deed, together with all the right title benefit and equity of redemption of John E. Sayles and Albert H. Walker, their heirs and assigns therein.

Dated Chicago, Aug. 26th, 1873.

JULIUS ROSENTHAL, Trustee.

ROSENTHAL & PENCE, Attorneys,

180 South Clark St.

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v14n24t2



## The New Departure Viewed from a Utah Standpoint.

BY ALFRED WARD.

The desire of a considerable number of earnest persons to inaugurate a new departure in the social relations, in political matters, in the matter of employers and employed, and also various other reformations or alterations, is causing considerable discussion at the present time among Spiritualists, and also some angry feeling, because many consider that these subjects do not properly belong to Spiritualism strictly speaking, whilst others think that every necessary reform should go to make and build up the cause of Spiritualism—as a whole, a wide difference truly, which opens up a great field for discussion. Having been connected with a system that started out to correct all the evils that exist in the world, but which has most signally failed to do so, I may be allowed to point out why it failed, and also to show some of the weak places in the new programme for the cure of social and political evils. I shall confine myself in this article to the social question, and will, while opposing principles, endeavor to keep clear of personalities.

The first thing I would point out as a fundamental error in social reforms, is that the reformers generally look upon men and women as machines that only want winding up to give them a start in a given direction; but experience proves that all real reforms are slow and gradual. Violent reforms, whether social, religious, or political, always produce a reaction which retard indefinitely the object sought to be attained.

Mormonism, or rather the men who controlled the system, thought that by introducing polygamy, prostitution could be banished from the earth, and it has been banished to a great extent from Utah, but at what a fearful amount of suffering, sorrow and death futurity can alone reveal. Polygamy in Utah, though carried on as a religious institution, has been practically a system of free love, for divorce has been as common as marriage, and the number of husbands that some women have been sealed to, about equals the number of wives that have been sealed to some men, but the great point which I desire to call attention to, is the fact that the introduction of polygamy into the religious system of the Mormons, destroyed most effectually whatever there was of spirituality about it, and reduced it to a dead level of the grossest Materialism, making money and women the greatest good to be sought after and obtained. Some may object that Mormonism is essentially a material system, but the fact is not generally understood that original Mormonism was founded and built up on Bible Spiritualism, and that spiritual gifts were not only believed in, but largely enjoyed by the early converts to Mormonism, but these gifts have been discouraged and discontinued by the materialistic kingdom builders, until spiritual gifts are as rare among Mormons, as among any other Protestant sectarian churches.

The question may arise, "What has this to do with Spiritualism and free love?" Why, simply this: that like causes will produce like effects, and if Spiritualists adopt this free love platform, and carry it out according to the theory taught by its advocates, it must of necessity overwhelm and obliterate all that is refining, elevating or truly spiritual in the communion with departed spirits, and if any spirits are brought into communication with mortals, it must be those who revelled in sensualism whilst in the form, which has been very clearly treated of by other writers in the JOURNAL. It is true that the subject of the social relations of the sexes has been ignored by religiousists, and it is unfortunately true, that prostitution exists in the married state, but do these facts justify the removal of all laws, regulation or restraints, imposed by the general concurrence, experience and interests of the community? In my humble opinion it could only introduce a worse state of affairs than unfortunately exists at present. It does seem to be a most marvelous idea for intelligent persons to adopt, to seek to raise the fallen by destroying all sense of wrong doing in the transgressor, and making the principle of moral responsibility in human beings, only an idea to be mocked at and ridiculed.

Truly, the wise, thoughtful and experienced in life's stormy sea will hesitate before they endorse such principles, and it is a matter of consolation to see writers of eminence combating these ideas in the RELIGIO-PHILOSOPHICAL JOURNAL. I may be allowed to state, seek to give intellectual and spiritual food to their numerous readers, instead of dishing up monster scandals and magnified statements of wrong doing, only calculated to minister to the vitiated tastes of the evil and depraved, but which is poison to those seeking to live a true and spiritual life.

Having commenced this article with a comparison between Mormonism and free love, I will close with another that must show to all that the results of polygamy and the new social order will be identically the same, and bring out if possible a feeling of sympathy for the sufferers, who must of necessity be the female sex, and as I am terribly in earnest on this point, I intend if possible to pierce through the sophistry that is generally thrown around this subject, and call a spade a spade in plain English. To any person that is conversant with the real features of polygamy in Utah, the most melancholy result is the large number of husbandless wives and fatherless children to be found here, (which fact throws a blight on the community which the glare of commerce nor success as a railroad builder or emigration agent, can not enable Brigham Young to remove)—not that the husbands and fathers are dead, but that they have from one cause or another, left their wives and children to paddle their own canoe, very often in abject poverty and misery without friends or means of any kind, and they have to sustain life by the hardest kind of drudgery, this being the result of the lust, avarice and unfeeling conduct of unprincipled men toward the weaker sex.

This, or something similar, seems to me must be the natural result of the free love theory, for men who are artful and unprincipled, will continue to take advantage of the weaker sex, to gratify their passions, and the natural result of this will be that the care, responsibility and sufferings of maternity will fall on the female, without the sympathy or assistance of the cause of all her troubles.

I have made this objection to the advocates of this new theory, and the answer has been, "Oh, the State is benefited by the birth of children, therefore it is the business of the State to provide for them." Beautiful principle, great and glorious idea to throw the responsibility of the result on the State!

Truly conscientious, high principled reformers, these must be, who desire to destroy the great distinction, the great exalting faculty which draws the line between animal and human nature, the care and love of offspring, which ennobles the relation of love of offspring, lifts them above the animal plane and lays the basis for the eternal duration of the affections.

Some may reply, oh, we do not mean to remove all moral barriers, only the legal ones, but if I understand the theory as taught by its greatest advocates aright, they desire to de-

stroy all sense of shame or wrong doing in sexual matters, and put them down as only the natural result of their make-up, and they are in no way responsible for the same, seeing they did not make themselves. I can not here enter into a disquisition on moral responsibility, but the shallowness of this reasoning must be apparent to every reflecting mind, and for females to endorse these views seems to indicate an obliquity of moral perception truly deplorable, and a knowledge of human nature lop-sided, and imperfect in every respect.

Having said so much of a negative character, it may be asked, what I have to propose of a positive nature to improve the present condition of things, which I may possibly do in a future article.

Salt Lake City, Utah.

## A Pugilistic Presbyterian.

The *Interior*, an intensely religious paper published in this city, is occasionally spicy, so much so that one would feel inclined to think that its religion had been placed one side. It gives the Methodists a "kind" hit:

"President Tuttle has been among the life-statistics, and finds that the orthodox Congregationalist preachers are the longest lived, Baptists next, Presbyterians next, and the Episcopalians the shortest lived on his list. The Methodist, we suppose, slide back and around so fast that they can not be counted."

Its editor belongs to the chivalry, and would, we judge from the following, be excellent in a rough and tumble fight.

"We unite with our Richmond (Va.) cotemporary in requesting the New York *Observer*, *Independent*, and other outsiders, to keep hands off and attend to their own affairs. This is a domestic difficulty of our own, and we mean to enjoy it to ourselves. A certain chivalrous gentleman once interfered in a conjugal quarrel, and received, for his pains a tremendous thrashing from the broken hearted, weeping wife."

It sends a hostile missile at a religious paper published in New York:

"A religious paper published in Hartford, Conn., has taken a vacation for two weeks. The editor, (and, doubtless, the readers,) are in need of rest. The southern religious papers are also accustomed to take vacations every once in a while, keeping a bright eye out especially for publication days which happen to coincide with holidays. One of these journals had the effrontery, last year, to omit an issue, on the plea that its contract with subscribers was, to furnish fifty-two papers each year. Since there were fifty-three publication days in 1872, the publisher held himself justified in passing one of them over. We know that this and similar omissions were made for the sake of saving money, and we believe the practice to be utterly unworthy of honorable men, to say nothing of Christian journalists."

The editor finally becomes indignant and proposes to kill a man.

"The United Presbyterian rehearses the reasons why they can not unite with us. They are our psalms; our 'immortality' in not ejecting members of secret societies; and our Professor Swing! If we were disposed to argue the matter with them, we would say that as there seems to be an honest difference of opinion whether their 'imitation' of the psalms, or ours, is the best, it might be referred to a board of competent literary critics for arbitration. The secret societies difficulty might be settled by a board of census-takers—if the United Presbyterians have more of the dark lanterns in their communion, in proportion to their numbers, than we have, which we think is altogether probable, and this is shown by an investigation, they will probably withdraw that objection. But one other stumbling block remains, and that is our meteoric Professor. Our invitation to Memphis and Pittsburg, to prefer charges against him for heresy, having been disregarded, the only way we know of to remove him out of the way of union, is to kill him. If all this is satisfactory to our brethren, they may reappoint their committee of conference."

In fact, the *Interior* is full of such choice extracts. The editor writes as if he was sitting on a nest of hornets, or had a bee in his ear. He probably, however, fully appreciates the tastes of those he is writing for.

## Gratitude for Angelic Ministrations.

DEAR MRS. A. H. ROBINSON, Chicago, Ill.:—I received yours of July 29th, and have closely followed directions, and can now say that I feel a great deal better than I have for two years. Thanks, many thanks, for your kindness and attention. I will remember you with lasting gratitude and friendship. I inclose another look of my hair, and if you see that I need any further attention, I will try and follow all orders. Until then,

I remain yours in truth,

MRS. M. J. HEALD.

Munsville, N. H., Aug. 13th, 1873.

## ANOTHER CASE.

MRS. A. H. ROBINSON, DEAR SISTER:—I wrote you a little over year ago, and received a diagnosis and prescription, and I never enjoyed better health in my life than I did the summer and fall afterward. In the winter I took a severe cold and have been running down ever since, and this influenced me to write you again. My head and back are troubling me very bad, so that I can hardly write this to you. Please examine my case and let me know what is the matter, and what to do; for I have all confidence in you. I send a lock of hair, etc. Yours respectfully,

MRS. NANCY TERPENING.

Pettisville, Fulton Co., Ohio, Aug. 11, 1873.

MRS. A. H. ROBINSON: Yours was duly received, and I procured the articles prescribed by you as soon as possible after receiving your letter. It is now ten days since I commenced following your prescriptions, and can say that it has helped me wonderfully. In fact I begin to feel almost as well as ever.

At the time I received your letter, I was hardly able to sit up; could scarcely eat any thing at all, on account of the distress in my stomach and side, but I am nearly free from that now, and begin to have a good appetite. I feel very thankful indeed for what you have done for me, and sincerely hope all who are afflicted will solicit your aid and be benefited thereby. If you think I need anything more, please send it to me, and receive my earnest thanks for the same. May the bright angels bless and prosper the good work in which you are engaged, for the benefit of all those that suffer. Yours in bonds of love and truth,

RUTH E. BRYAN.

Springport, Jackson Co., Mich.

## A CASE OF CHRONIC RHEUMATISM.

MRS. A. H. ROBINSON, DEAR SISTER:—We feel grateful for the help my wife is receiving from the good angels through your medium-

ship. At first she felt a change in her knee (which was very lame) and her bodily health and after that there was a while that she did not improve; but lately her lameness is getting better. I shall have her keep on with the same treatment. I should have written before but waited to see if there would be a change. Enclosed please find two dollars, if you think she needs anything more, please send it and I will pay what you think right.

Yours truly,

C. R. SYLVESTER.

Lincoln, Center, Wis. Aug., 10th, 1873.

## Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

*Brittan's Quarterly* for sale at this office, price 80 cents. It is an excellent work, send for it.

BYRON, MICH.—S. A. Burges writes.—Please forward the JOURNAL that I may still have a feast of fat things.

PAOLA, KAN.—J. T. Haughey writes.—The *LITTLE BOUQUET* is highly prized by our little folks, and it is truly a thing of beauty.

DES PLAINES, IOWA.—H. A. Thomas writes. I have been a subscriber to your paper only a few months, but already I hail its weekly visits with delight.

SOMERVILLE, CAL.—J. E. Wright writes.—I received a copy of the *LITTLE BOUQUET* for my little girl, and it is splendid—no family ought to be without it.

MORRISONVILLE, ILL.—S. D. May writes.—We have a circle formed here and are progressing well. If a good medium could be induced to lecture at Morrisonville or vicinity, it would bring many a scoffer to their senses.

ELLIOTTSBURG, PENN.—John Rice writes.—I am well pleased with the JOURNAL. I can not get along without a spiritual paper. My prayer is that the Gentle Wilson or some other angel medium would visit this valley.

CENTRAL CITY, KAN.—M. Avant writes.—I will try to get subscribers for your magazine if I like it.

"I will try," etc. Here is a will that is sure to surmount all opposition. "I will try" is an assurance of success everywhere. Let every one who reads the *LITTLE BOUQUET* adopt the same motto and success will crown your efforts.—[ED. *LITTLE BOUQUET*.]

RUSHFORD, MINN.—T. Raymond writes.—I thank you, Brother, for your kindness in sending me the dear JOURNAL. If you ever doubt my honesty just consult Big Thunder or some of those good red brothers of the spirit realms.

LEXINGTON, KY.—J. B. Sandusky writes.—The city of Lexington has not had such a stirring since it came into notice as a city as it received at the hands of E. V. Wilson, the gentle last winter. I am yet often asked will he come again? I hope he will. A good medium would be well sustained here, and is much needed.

CHESTER, ILL.—Mary Pearl writes.—The long winter evenings will come again, and we must have something on our table, to fill the place of the Summer flowers that have faded and gone. So we think the *LITTLE BOUQUET*, the best calculated for that purpose.

MORLEY, MO.—B. S. Curd writes.—Can you not send us a medium of some kind down to our part of country, as we have never had such a pleasure here? We would be glad indeed to have a materializing medium come along the line of the St. Louis and Iron Mountain R. R.

CHICAGO, CAL.—J. F. K. writes.—There is quite a spiritual element in this place, and as I am not a skeptic, I think no harm in dropping you this note, as I seek truth, and am somewhat disgusted with the orthodox principle, knowing there is a screw loose somewhere, I hope to find it through your columns.

WILLIAMSPORT, PA.—Geo. Faulkrod writes.—I wish we could be blessed with some good test medium. I see by the JOURNAL there is quite a number in the field. Lecturers and test mediums, coming through this part of the country will find a home with me. I live in Dubois town two miles above Williamsport on the opposite side of the river.

SALEM, OR.—C. S. Reed writes.—Spiritualism is slowly, surely and steadily gaining ground here in Salem; and although we have no public mediums or lecturers just now, yet I do know that a deep interest is felt by the very best people in this place, and one by one they are becoming convinced that our loved and gone before, can and do return and communicate with us.

WAYNESVILLE, OHIO.—C. D. Browne writes. We, who are not in unity with the emphatically avowed, social theories of the Woodhull wing, can scarcely do without your JOURNAL, as it is the only spiritual paper that I see, which opposes such bold and decisive front to the insidious advances of those pernicious doctrines and practices, which are filling the homes of many Spiritualists with anguish and inharmonious.

ARDEN, PA.—Benj. Wilson writes.—I have had the privilege of reading a number of the RELIGIO-PHILOSOPHICAL JOURNAL, and would like to have it continued for one year if I should live so long. I am a pauper, and in the poorhouse of this county. I know that editors don't like long prefaces, if any, but something whispers to me, that it is mean to ask what I can not pay for; nor would I be so bold, but I saw in one of your back numbers, that a man in the penitentiary received your paper.

BRYAN, TEXAS.—H. A. Moore writes.—Mrs. Annie C. Torrey now here lecturing. She gave a lecture in the Court House last night, to quite a respectable audience, and from the manner in which they were pleased, I doubt not that the building will be crowded to-night. Miss Annie Martin, of Brenham, Texas, is also here, giving abundant proof of capability of spirits to return to this earth and comfort the loved ones left behind.

CHILLICOTHE, OHIO.—L. S. Freeman writes. The *LITTLE BOUQUET* is what is needed to train and bring into a healthy condition, the minds and affections of our young folks. I have been a teacher for twenty-seven years, and have been called a successful teacher; but, have always found a void that was yet to be filled in the school-room, that is, something to break the dull monotony of school duty, and enliven, and invigorate the minds of our pupils.

HUMBOLDT, CAL.—Bell A. Chamberlain writes. You will be surprised to learn that I start to-morrow per steamer Stephens, for Portland, Oregon. That way the finger of fate (or the Lord, which?) unmistakably points. I have planned and the angels have counterplanned, and our visit to Salt Lake and intermediate points is postponed. My visit home has been very pleasant. I find the cause is not dead nor sleeping either. I spoke in Fernvale six times, in Eel River, twice, in Eureka, five times, and gave several very satisfactory tests.

BURNSIDE, PA.—A. McCullough writes.—The spiritual atmosphere in this section is very much beclouded with the popular creeds and dogmas of sectarian bigots. When such a man as an infidel, I say I trust I will ever be worthy of those who do not believe in being happy at another's expense, either here, or in the hereafter. May the good angels strengthen your hands for the mighty work you are engaged in.

LOS ANGELES, CAL.—Dr. De Witt C. Franklin writes.—You will please find enclosed P. O. order for \$5.00, which I have owed you since last March, and for a long time back, every time I receive the JOURNAL, I imagined I could see \$5.00 in every line I read, feeling that I was enjoying, and feeding my hungry soul on the sweat of your faithful brow. Hoping none of your readers will delay payment for the good, old faithful messenger

of heavenly truths as long as we have, and that you may in your good efforts be encouraged by thousands of good substantial friends. Mrs. P. W. Stephens is here and will lecture to-night.

ST. GEORGE, UTAH.—W. E. Dodge writes. I have been a Mormon twenty years, and am now cut off from the church for reading your paper, and for not knowing that Christ died for me. But if all other papers in the world were bolted down into one I would not give the RELIGIO-PHILOSOPHICAL JOURNAL for it.

REPLY.—They believed in a vindictive God who had to have a sacrifice of his own son to appease his wrath. They would not only cut you off from their church, but consign you to never ending hells, tortures, for reading the JOURNAL. They claim to be Christians; are imitators of Moses' God—full of vindictiveness, allow their angry passions to arise, and from day to day wax hotter and hotter until they cut off the heretics from the church as they believe their God will hurl them out of Heaven.

WOODLAND, CAL.—L. B. Ruggles writes.—Woodland ranks among the leading Spiritualist strongholds of the State. We refer with pride to the following list of eminent speakers who have at different times labored for us: Mrs. Munson, J. M. Feebles, Mrs. Emma Harding, Mrs. George Smith, Wm. Lyon of Hollow Globe Notoriety, Mrs. Bell A. Chamberlain and last but not least, Rev. J. L. York, of St. Jose, whom we have some pride in as he made his debut among the champions for truth from among us of California. Mrs. A. Hoyt Faye, gave one of her incomparable and convincing test *seances* to a well-filled house. We are said to have more mediums than any place outside San Francisco in the State. Mrs. Daley is among the best of test mediums. Capt. Perree will speak for us soon.

LENA, OR.—J. S. Vinsoo writes.—I am sixty-four years old, but Spiritualism is new to me, and I am glad that the evidence of its truth are strong as human testimony can make it. If the New Testament can be relied upon as true from the statements of fifteen or twenty persons who lived eighteen hundred years ago, how much more can we rely upon the doctrine of Spiritualism from the testimony of thousands of living witnesses? I would like to ask my Christian friends how far they would travel to see Jesus turn water into wine, heal the sick, or restore sight to the blind? Yet they refuse to examine the evidences of a future life and the immortality of the soul with which they are surrounded. Come, my friends, lay aside your prejudice and energize those faculties you possess that you may know for yourself what is truth. Will some of the mediums and lecturers visit Eastern Oregon? We should like to see and hear them. Come, friends, this is missionary ground, and a very healthy climate, and a free hall at my house.

AMHERST, MASS.—Leslie Goodell Steinmetz writes.—Will you be so kind as to announce through the columns of your paper to those of its readers who have manifested a desire for further explanations in regard to my protest published in *Woodhull and Claflin's Weekly* of Aug. 2nd, that at the time it was given to the public, certain spirits in the other life commenced writing a series of articles which are but just completed, using me as their medium, and advocating the most startling and peculiar ideas; demanding the abolition of all human governments as unnecessary to the happiness and welfare of mankind, explaining their reasons, proving that natural law is superior based upon peace principles whereby society may peacefully exist without the aid of human governments. These spirits who have so forcibly, for the first time, advocated this new and novel dispensation, desire me to publish their articles in pamphlet form which I shall soon do, when all questions that have been asked concerning the course I have thought best to pursue will be faithfully answered.

JEDDO ALLEN, KAN.—J. W. Pine writes.—You have been very kind to me in sending me your valuable paper, for which I am truly thankful, for in my old age it seems to be my food and life to be permitted to read it, but I regret to say to you that I have no means to compensate you for your paper. Now if you will continue to send it to me, I shall feel grateful to you. I wish it were different with me. I am forced to go to the County poorhouse.

We publish the foregoing as it is but one instance of thousands when very poor people can be greatly benefited by contributors to a CHARITY FUND devoted especially to sending the RELIGIO-PHILOSOPHICAL JOURNAL to those situated like our correspondent.

Remember, friends, it is no disgrace to be poor. A raging fire, a tornado, a flood of water, or some other calamity may sweep away in an hour every dollar you possess. Then kind friends are friends indeed.

Remember the poor as well as the rich pass to spirit-life daily. The poor upon whom charity has been bestowed will even bear in memory those who have contributed to their mental development, and other wants. Hence you who do your duty in that direction may safely count on angelic friends to guard you through life and greet you with a welcome, on your arrival upon the other shore. O, it is not blessed to give of your abundance to the poor?

We cheerfully grant the unfortunate brother's request, and may all of the inmates of the Charity Institution to which he is consigned, be blessed by the perusal of the angelic visitant.—[ED. JOURNAL.]

WINTERSSET, IOWA.—I. P. E. Whedon writes. One of the greatest religious excitements that has ever occurred in Iowa, is the one now in progress at Edvyle, consequent upon the discussion between Evans (Methodist) and Eccles (Spiritualist), on the relative merits and demerits of Orthodoxy and Spiritualism. The discussion is taking a pretty wide field, embracing in its range the conduct, actions, principles, etc., both specific and general, and has been the controlling animus of the "Old" and "New" dispensations. As I view it, a very unfair decision was made by the chair, to hold Spiritualism *per se* responsible for its delinquencies in morals, while Methodism was to be exonerated from all blame or accountability for the slippery-elm diatribes (?) of its devotees. Notwithstanding Evans (Methodist) has been two and three scores of orthodox clergymen surrounding him taking notes and furnishing him with data historical, and Bible references, and also supplying him with church magnetism to give him assurance and strengthen his assumptive dogmatism; notwithstanding all such disadvantageous surroundings the little giant Eccles stands head and shoulders above his opponent in fairness and gentlemanly deportment, dealing the most terrible and stunning blows on the thick-skulled skull of overgrown theology; and he does it too, without violating the rules of the "Prize-ring," as old Jehovah did when he scuffled with Jacob all night and was unable to free himself from his clutches until he (Jehovah) smote him (Jacob) on the thigh and knocked his hip out of joint. The orthodox claim that this was a wrestle of "faith with God;" but when they are asked to tell exactly how much faith it takes to put a man's leg out of joint they are unable to explain, and settle back into the old rut and call the questioner an infidel. So mote it be!

McCONNELLSVILLE, OHIO.—Dr. W. N. Hambleton writes.—Allowing for some very important reforms, a constant reader of the JOURNAL, I have never yet essayed to contribute to the versatility of its columns, either by commendation, criticism or reproof. But while recently reading the report of the Rockford Convention, in the JOURNAL of July 19th, I must say, I was moved by the promptings of a strong desire to be briefly heard in defense of the principles advanced by one of the most noble reformers, and most important reforms, which has agitated the public mind in the last fifty years; and which our zealous Brother Wilson travels far beyond the chart himself lays down, to attack. And it must seem to every reflecting mind, a wisdom overstepping zeal, in the mouth of an advocate of the all-embracing Harmonical Philosophy, to characterize as the "in-anities of Dr. Trull," one of the most learned,

logical philosophical and comprehensive works on the philosophy of health, the causes of disease, *modus operandi* of drug poisons upon the human economy, that it has been my good fortune to read in the study and practice of healing art, for near a quarter of a century. And it is very evident our good Brother has not so closely scrutinized and studied the absurdities and fallacies of the practice of medicine, as he has those of David, Solomon, and the Apostles, or he would not so wantonly and uncalculated, attack a noble brother ardently laboring in a different department of the world's great reform. And if he would do himself the credit to carefully read and study Dr. Trull's Encyclopedia, he would doubtless at the conclusion of that important discipline entertain quite different opinions in regard to the importance to humanity of the great principles which he has been laboring for over a quarter of a century to elucidate to the world. It seems to me, our Brother should study more carefully the prophecies, which should study more carefully the general well-being and happiness of mankind, here or hereafter, is a legitimate part of the Harmonical Philosophy; and as long as there is no definite proposition before a convention for discussion, the only logical definition of a free-platform is, that each speaker shall, within the time allotted, express his or her own unbiased views and opinions of the demands of the hour.

## STANDARD LIBERAL WORKS

THE PHILOSOPHICAL DICTIONARY of Voltaire.—Tenth American Edition. Two Volumes in one. Containing 876 large octavo pages, with two elegant steel engravings. Price, \$5.00; postage, 65 cents. This is the largest and most correct edition in the English language, having been translated from the French original, several articles from a manuscript translated several years since by a friend of Voltaire, and others translated immediately from the French edition. The London edition sells at from \$10 to \$16, and does not contain near as much as this American edition.

VOLNEY'S RUINS; or, Meditation on the Revolutions of Empires. Translated under the immediate inspection of the Author, from the latest Paris Edition, with his Notes and Illustrations. To which is added, The Law of Nature, and a short Biographical Notice, by Count Darnley. Price, \$1.00; postage, 16 cents.

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THE SYNTAGMA.—By Rev. Robert Taylor, author of the "Diegesis," &c. "The Syntagma," "Astro-Theological Sermons," showing that such a person as Jesus Christ never existed. Price, \$1.00; postage, 12 cents.

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THE YAHVO—A Sacred Tragedy. By the author of the Great Dragon Cast Out. This work first appeared in England. The object of the poem is to ridicule the vices and follies of mankind, especially those of pride, oppression, hypocrisy and superstition, and its tendency is, consequently, to elevate society. Price, 70 cents; postage, 8 cents.

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—X:—

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STRIVING FOR THE RIGHT.  
BEAUTIFUL RIVER.  
MOTHER KISSED ME IN MY DREAM.  
REST FOR THE WEARY.  
DREAMING TO NIGHT.  
HOME ABOVE (A "Home Again").  
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In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky above the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious freight. As it neared the brink of a fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl; fright gave away to composure and resignation, as, with a determined and restless impulse that thrilled through her whole being she grasped the rope that lay by her side, when, to her surprise, the boat turned, by an unseen power, to a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence in despair felt toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation lighted the scene, as from Summer-land, on golden waves of love, came the angels of rescue—they who had been their earth-parents—and through that never-dying affection which thrills alike the heart of parent and child, a power was transmitting that drew the boat aside and lodged it in the crevice of the rocks, and they were rescued.

Thus many a soul has slipped its cable and floated down the rapids of life, with neither oar nor compass, and has been snatched as a "bran from the burning," by the "loved ones gone before." Many a child, unloved and desolate, outcast from society, left to buffet the rude elements of a selfish world, would perish on the way, if not for some loving heart to stimulate it to noble endeavors, and lead it safely along the rough and shadowed path, to reach at last some quiet haven—some niche in the "Rock of Ages."

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## Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are writing. *Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois.* Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

### Quarterly Meeting.

The Northern Illinois Association of Spiritualists send forth greetings to all the world! We will hold our Fifth Quarterly Meeting at McHenry, McHenry County, Ill., in River-Side Hall, on Friday, Saturday and Sunday, Sept. 12th, 13th and 14th, 1873. The Convention will be called to order on Friday, Sept. 12th, at 10 o'clock A. M.—sharp time. A good attendance is desired. McHenry is 66 miles west of Chicago on the Fox river branch of the Chicago and North-western R. R., Galena Division. Delegates and all parties wishing to attend this, our Fifth Quarterly Meeting, will take particular notice. Parties from the East, South and West of Chicago, will take the 3:45 P. M. train for McHenry, at the Well's St. Depot, North Side, Chicago. Pay no attention to time tables in the daily papers, or railroad directories but observe the above time, for Friday evening, Sept. 12th, 1873. Parties coming from Rockford or on the line of the Galena division of the C. and N. W. R. R., must be at East Elgin, Ill., at 6 o'clock P. M., and not one minute later, on Friday or Saturday, 12th and 13th. Parties coming from along the line of Dixon Air Line R. R., must be at Turner Junction at 5 o'clock P. M.—sharp time, for connecting with the Fox river branch for McHenry, arriving at 7 o'clock P. M.

All persons coming from Milwaukee, Racine, Kenosha or Waukegan, had better come by Chicago for close connection. Parties coming from Wisconsin, along the line of the C. and N. W. R. R., can take the following trains, viz.: 1st. The Madison and Beloit friends will take the train leaving Madison at 9:47 A. M.; leaves Beloit 11:53 A. M., reaching Crystal Lake, about 5 o'clock P. M., waiting near two hours for the McHenry train. 2nd. A train leaves Beloit at 6:45 A. M., for Chicago via Havard, connecting with a train that leaves Janesville, Wis., at 7:20 A. M. A train leaves Rockford, Ill., at 6:45 A. M., via Kenosha Division, connecting at Havard for Chicago. All these trains will reach Crystal Lake Station at 9:15 A. M., Friday and Saturday mornings, the 12th and 13th of September, or a little before.

3rd. The friends at and in the vicinity of Geneva Lake and Genoa, Wis., will take the cars for McHenry at 6:30 A. M., reaching McHenry at 7:35 A. M. 4th. All persons coming to our Quarterly Meeting from north of Janesville and along the line of the Wisconsin Division of the C. and N. W. R. R., will please observe: that they can take the train that leaves Fort Howard at 6:45 A. M., on every day except Sunday at Crystal Lake at 5 o'clock P. M., where you will have to wait until 6:47 P. M.; then take the Fox river train for McHenry, arriving at 7:10 o'clock P. M. Persons wishing to reach McHenry in the morning of Friday or Saturday, will take the night train from the North for Chicago and leave the train at Woodstock or Howard. Then take the first morning train for Crystal Lake, where conveyance will be in waiting to take you to McHenry.

5th. Will the Chicago Spiritualists take action on this matter, and fill one or more cars with visitors to our Quarterly Meeting? Why not make a picnic to McHenry on Friday or Saturday evening, staying over Sunday. By filling two cars, you can get half fare, or the round trip for one fare.

6th. Ample accommodation will be made to entertain all who come. Bro. O. J. Howard, our President, writes me on the 12th inst: "Bro. E. V. Wilson—Your communication is received. You need give yourself no uneasiness about arrangements for our meeting. We shall call a meeting next week to appoint committees and make all the arrangements for supplying the table, making tea and coffee, and will procure a good cook. Our dining-hall will seat about one hundred and fifty guests at once. The friends here are determined to make this meeting one of the best ever held in Northern Illinois or anywhere else in the West. We shall comply with your arrangements as near as possible, and I very much mistake the times if we do not have a grand success. Here in McHenry, everybody is alive to it. I think there never was a time when the people were so earnestly inquiring after spiritual truth as now!"

All persons will observe the following statements of government:

1st. Our platform will be a free one, on which each regular speaker will be free to utter his or her soul convictions, during the time allotted them for speaking.

2nd. The time during the sessions of the Convention will be divided as follows: First, Conference; Second, twenty minutes speaking; Third, one, or at the most two, regular speakers each session. There will be three sessions each day—viz: A. M. and P. M., and the evening sessions.

3rd. Convention will be under the directions of a Business Committee, whose determinations will be final, and from which there will be no departure. Brothers and Sisters, we, your officers, have moved cautiously in the Quarterly Meetings, and right nobly you have sustained us in mental and material help, and our united effort has resulted in great good. All over the country calls are coming up to us asking information regarding our meetings, or calling for corresponding organizations. Calls will soon be issued for organizing Quarterly Meetings at Joliet, Peoria, DuQuoin, Ill., and at Madison, Wis. Northern Wisconsin has already responded and organized a Quarterly Meeting and will hold their Second Quarterly Meeting at Omro, Wis., on the 10th, 11th and 12th of October. These results are mainly due to the order and executive working of legitimate Spiritualism whose truths belong to all, whose platform is free, with no license to do wrong. The Convention will hear everybody in good time, endorsing none. Our motto—"The People and People's Rights." Therefore we extend to all an invitation to come up to our Convention. Come with baskets of provisions and brains freighted with great soul-thoughts! Come with your souls intent on work; your pocket-book well-filled with money to sustain your work. You will be called on to consider the necessity of holding a grand camp-meeting somewhere in Northern Illinois next Summer; of organization under the laws of our State that we may hold property; of owning a grand tent with proper appendances, and such other matter as may tend to the welfare of our cause. Cast all spleen and personal feelings aside. Our Convention will know no press or party; no Woodhull, Waisbrooker, Jones, Colby or Wil-

son; it will only know the truth, the whole truth, the rights of humanity! Come, then, Brothers and Sisters, come one and all; come up to our Quarterly Meeting; come to a feast of reason and flow of soul, to a unity of man and woman in God, one and indivisible in all that is true in the right. Come, speakers, teachers, writers, mediums, from the source of the tiny ray, to the fount of inspiration, come up to McHenry, and let us commune with the Gods, asking, "Where shall we meet on the 12th, 13th and 14th of December, 1873, in our Sixth Quarterly Meeting?"

Sisters Parry, Warner, Severance, and others of our lady speakers will be present. Brothers Taylor, Kayner, Chase, Stewart, Jameison, Lynn, Hull and the Gentle Wilson are expected there, and all mediums are urged to be present. God and the angels will be with us.

P. S.—For information belonging to local matter at McHenry, address O. J. Howard, M. D., Pres't., at McHenry; for any general information, address E. V. Wilson, Sec'y., at Lombard, DuPage County, Ill. Parties wishing private conveyances at Crystal Lake, either on Friday or Saturday mornings, Sept. 12th and 13th, will address Dr. O. J. Howard, McHenry, Ill.

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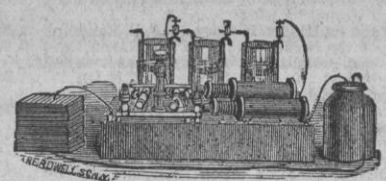
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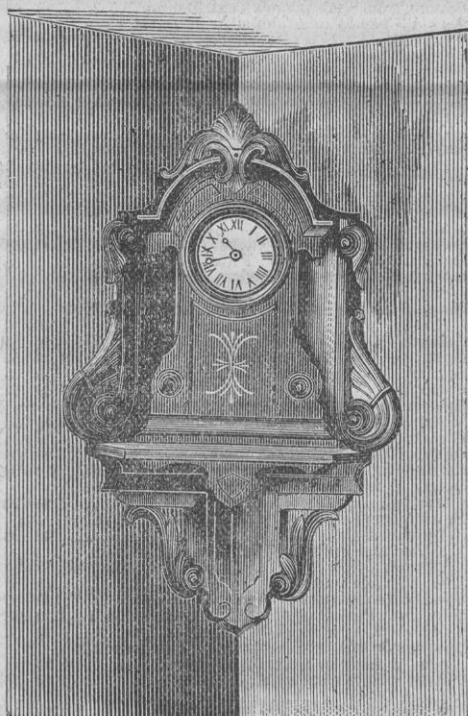
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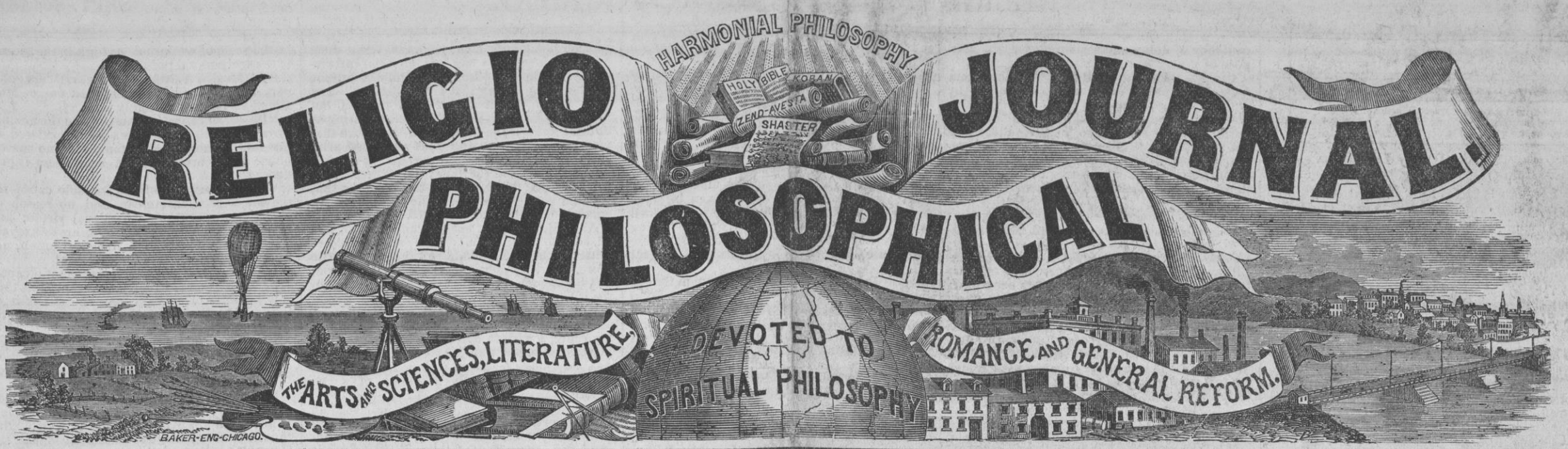
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VOL. XV.

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On the other hand, all of the intellectual manifestations are produced on the same principal as electro-biology. By electro-biology the magnetizer compels his subject to see, hear, taste, feel, and act out his will; his will is for the time being present in the organism of his subject and, therefore, that subject-spirit is for the time held in abeyance, and the will of the operator takes its place. And now only one question remains for us to determine. If this spiritual body survives—and here we stand, capable of lifting certain bodies, of performing chemical experiments, of producing sounds, of effecting transformation in bodies, and by the aid of our living spiritual bodies engrafted as they are into this mortal body, all the cities that we have built, the work we have performed, are affected—does that power exist beyond the death? We have hoped it, we have dreamed it, we have talked it, we have asserted it, we have never yet demonstrated it, until the presence of unbodied spirit has proved it; and let but one whom we call a pilgrim from the land from which no traveler returns—a beautiful phrase in poetry, but as far removed from the truth as Spiritualism is from Materialism—let but one traveler return to us, and wherefore should he no more rap on our tables, move our furniture, perform chemical feats, and all the various acts which he represented in life represent over again when the conditions are favorable for his contact with matter?

Again I will call your attention, very briefly it necessarily must be, to the fact that there is another disclosure made by the study of spirit-mediumship. It not only proves that the world may become instruments and wires upon which the life-lightnings from another and a better world may play, but it opens up a world of force within our own organism. It proves that we are possessed of powers that we have not dreamed of, there are many powers which are not attributable to spirits alone. The power of clairvoyance belongs to you—it is an attribute of your spirits. When the mask of clay is thrown off there will be no time, no space to your spiritual sight that is now within you, and under certain conditions this beautiful attribute of clairvoyance makes itself manifest in certain individuals of the human species. Then there is the power of psychometry, the power of reading character by the touch. We know that it does not necessitate the action of a disembodied spirit to produce these phenomena. You all possess the power. When you are disembodied spirits, the mask of clay will be thrown off; you will see not as you now behold, in a glass darkly, but face to face; you will prophesy not as you now do in part behind the veil of matter, but you will prophesy in the grand and glorious fulfillment of spiritual knowledge, and psychometry is a part of this; it is an attribute of your own soul. Behold, I lay this fragment down and the next hand that touches it shall feel a thrill of my inmost nature; my character is impressed there. I have written my secret thoughts and my whereabouts. Every atom of my body is charged with my magnetic life; that is the vehicle of my secret soul, which as it passes out, through my magnetism affects the walls around me, the ground beneath me, the air I breathe, and the winds of Heaven bear it sweeping through the entire realms of infinity. No power can arrest the decay that has now set in; the crumbling action of the mysterious principle of repulsion is there; it is but a question of time, and that mighty power, that strong man with ruling and controlling influence shall not leave a fragment of dust or ashes to prate of his whereabouts. What then is it that has passed out of the man, if not the power that made the man? If we find that that power still exists—if we find that the same intelligence, the same genius, the same energy, the same thought, memory, affection, and revelation, all are proved to us at the spirit-circle, how can we question that magnetizers, bibologists, chemists, electricians, and all who ever performed the phenomena of life, are with us still, and we are able to repeat these phenomena? And, therefore, it is that I assert that the two classes of which we have spoken cover the whole ground of the mystery that we have called spirit-mediumship. And now I would ask, am I not justified in presenting to the physiologist a fresh leaf in his science? I do not merely make the assertion that there is a new and undiscovered force, that there is a new realm of physiology, but I do not prove it. With every rap that sounds, with every motion of matter indicating intelligence though they may not be accounted for, with the motion of the mind that speaks the unpremeditated word, that writes the message from the grave, that repeats the intelligence known only to the buried dead—we have a new page of physiology; we have an evidence that there is a force that the physiologist has not discovered, that there is the unfolding of a new science, upon the threshold of whose temple we are now standing, the portals of which open our view into the vista and corridors of eternity. It is through the battery that we have spoken of, that such facts are performed, and being performed, they prove the fact that a spirit does survive the shock of death and carries his spiritual body with him. And the rest of the manifestations, being performed on the principle of electro-biology, only demand of us the proof that the magnetizer lives beyond the shock of death; that the electro-biologist survives the chemical dissolution we call death. Can we question this? I now call your atten-

tion to that strange and stupendous mystery that is presented by the living man—the man burning with energy, full of life and power, beneath the glance of whose eagle eye a whole army is marshaled forth to battle, beneath the control of whose single voice the whole nation goes and comes at his command. Behold him as he stands in all the panoply of power, in all the majesty of mind, in all the glorious control and sovereign influence of life; and behold him, the next moment less than these blossoms, than the dancing butterfly, less than the crawling worm, less than the buzzing insect, a clod of clay that we may spurn and crush, a thing with neither life nor motion, and only waiting for this decomposing action of time to become nothing—not to leave a single fragment of dust behind.

Every portion of the universe is made worse or better because I live, every moment of my life is fraught with influences, every breath that passes my lips is giving forth bane or blessing, every moment of my existence becomes a revelation of the whole of my mind. Though words never part my lips, though my thoughts find no expression, the silent winds of heaven shall tell of them, and the stones on which I tread shall preach sermons of my secret guilt and virtue. And 'tis because this psychometry is an attribute of you all, that I ask you to assemble yourselves together focalized by a common purpose; though never a word shall be breathed by the lips, then spirit wherewith you have met together will distribute itself throughout your assembly, the purpose that brings you to one point shall become the winds of the day of Pentecost, and the tongue an invisible fire shall sit on each one's head, and you shall go forth strengthened and the Comforter shall be in your midst whenever you meet with one accord, because one psychometrical power of mind upon mind, and magnetism upon magnetism is an attribute of you, living spirits as you are. Each one carries the reservoir of life within himself, and when that life is projected by benevolence, by strong will—when it is adapted to the subject who receives it, it becomes the power of health—it becomes the power of miracle, like the laying on of hands of old, it communicates your character, your life, and your physical spiritual nature to him who receives your touch. And this is your power, embodied spirit as you are, and therefore it is that these are some of the phases like the study of spirit-mediumship open up before us. They call us impostors—they call us swindlers, fools, and idlers, but friends, when we stand before the altar which the invisible hands of our spirit-guardians have reared for us—when we number up the gifts that have been laid upon that altar, the revelations they have shown to us, the dignity, the elevation, the grandeur of soul which they disclose, we may well endure to be the targets of public opinion—we may well stand firm in the faith of the mighty, the glorious knowledge that had been revealed to us; and like Paul of old, we may afford to become "spectators to men and angels," for the sake of the high and the holy gifts that have been vouchsafed to us.

In closing I must speak briefly of the spirit-circle. It has even been found in ancient as in modern days, that where two or three are gathered together, the spirit that they invoke is in their midst. That spirit in the larger liberty of spiritual existence, is like the sun of Heaven. It shines upon many at the same time; its force leaps over a vast radius of influence at the same moment. Marvel not, therefore, that though far removed from you in material space, as you assemble yourselves together with one accord, the spirit circle becomes the day of Pentecost. That is the meaning and significance of the spirit-circle. It is because you come together with one accord you do take the Kingdom of Heaven by violence. But more than this. If you come together with one accord to take the lower kingdom by violence it will answer you also. Whatever you seek, whatever is the focal point of attraction that brings you together, will surely respond to you. Your thoughts are magnetic tractors, each one of which draws from the spheres of spiritual influence some response that corresponds in exact affinity to your thoughts. Question not, therefore, why the character of your spirit-circle differs in different places and with different persons. You create reflex of your own thoughts and your own nature. Time does not serve to elaborate more fully the abuses or the uses of the spirit-circle, but this one fundamental point is enough, that as we come together with our collected magnetism, whether in the public assembly or in the private gathering, we come as in the day of Pentecost. If we put our own selfish purposes beneath our feet, if we focalize our thoughts upon one point, that point be good, be high, be holy, the old day of Pentecost may ours be again; and this night there are no mighty rushing of winds fraught with the spiritual vision of fire to sit on each one's head—if the gifts of a common language that all can understand, though their speech be various, is not yours, it is because your spirits have not ascended with sufficiently unselfish aspiration to the one great high, and holy object of good to the entire race.

Let that good be the coming of the Kingdom—let it be the presence of the comforter—let it be the determination of light for yourselves, light for humanity, light not only of immortality, but of your own darkened path of life, and every one of your meetings, public or private, may be a day of Pentecost, and the spirit-circle is the means.

There are many details of the spirit-circle known to some of you, the peculiarities of which are in themselves a science. It is enough this night that we ask that none should enter the circle, none should appeal to the higher and better world a holy purpose, without a high aspiration, without a lifting up of soul.

If you do, you are rushing in where angels fear to tread, and the result will be that the darker and the more presumptuous earth-bound spirits who crowd around you and merely respond to the light, frivolous, and idle purpose of beguiling the leisure moment, will be present instead of the higher and more exalted beings who wait for your aspirations are they can answer you by your inspiration. Although you and I, as we have trodden these spiritual paths, have perceived so many gleams of light—now coming out of the thick wood, now gleaming along our path like the fires of old that ran along the ground, now flashing from heaven above, but always like a pillar of cloud and a pillar of fire guiding us through this wilderness that is to lead us on to the Promised Land, so many of us as have observed these signs and tokens can indeed afford to smile—aye, and afford to pity—when we hear the voice of the ribald jest and the scurrile words that follow us for our investigation in this high and holy communion. Hitherto we have deemed it only a science, but when we remember that its scientific facts are to lead us to a knowledge of our hereafter, and the best means of attaining it—that they are bringing before us the causes of life's many failures—that they are showing us the secret foundations upon which character is built up, and giving us the strongest motives for improving, amending, purifying and strengthening all the good that is in us, can we come to any other conclusion than that this Pentecost day is indeed to lead to the coming of the Messiah? He is not yet in our midst; we are only listening to the voices that are crying in the wilderness. These voices have come to us in the outward form of a spiritual science; but I do know that the baptism of fire is yet awaiting us when we shall be found worthy to partake of it. When we can advance a step beyond this wilderness of phenomena to wait for the higher light which shall reveal to us the solemn kingdom for which we have been praying so earnestly, but so ignorantly, for 1800 years, and the great day is to be dawning upon us. Our spirit-friends are already by our side; already the illumination of the torches they carry have lighted up my soul, and shown me a wonderful arcana of forces hitherto unknown; already my room is full of the presence of these spirit-people; the stones have become preachers, sounding out words of wonderful meaning; the insensate objects that are floating around me have become teachers, giving me an assurance of motor powers in the universe I never dreamed of. The mysteries are receding, and in their places I discover that I am in the midst of infinity. The measure of time is passing away, and instead of that, behold the rolling ages are only measuring and gauging the mighty depths of infinitude.

BEN. FRANKLIN.

Through Mrs. Theophilus Youngs.

[NOTE.—To the curious who would like to investigate this subject further, we would say, that Mrs. Youngs continues her seances daily at the Law buildings.]

### MOSES HULL AND FREE LOVE.

Among the Mountains of New Hampshire—Vision of a Bear and Premonitions of Impending Doom.

BY FRANK CHASE.

Scarcely doth the pen of the historian record a more tragical-comical occurrence than we witnessed on the 31st of August, 1873. It is not necessary that we give an opinion, but only to act the part of a faithful scribe.

Moses Hull was to speak at the Sunapee Mountain House on Sunday, Aug. 31st. This meeting had been talked of for a year, and a regular appointment had been advertised by large posters for a month. Notice had been given in the BANNER; and that Mrs. Sawyer would assist him in the musical part, on this important occasion. Moses and his friends had rather monopolized things on the occasion of the Lempster Convention, in which he had used his mighty influence against the RELIGIO-PHILOSOPHICAL JOURNAL; and against certain mediums. Since that Convention he had spoken at Washington, Unity and Bradford, and now only awaited the dawning of the 31st of August as a grand occasion!

Soon after the Lempster Convention, a certain medium had a singular vision, which he had spoken of to his friends at the time. He thought he saw himself on the side of a great mountain in a wild place. Ranged in regular rows below him on the mountain side, was a vast multitude of people, when all at once there seemed to rise up from among the people, a great bear, and as black as midnight; and his astonishment was very great, when, as he continued to look, that bear turned into a man!

Now again, this same medium had premonitions of some great impending calamity, that was to happen on the occasion of this mountain meeting—like the breaking down of something. Well, Moses and his friends only waited the dawn of the 31st, to make such a demonstration as was to mark his advent, and seal his triumph in our State.

Little did they dream that a woman was to be the chosen instrument to turn them out of their kingdom, as unceremoniously as Adam was kicked out of the fabled garden. Well, the grand old mountain with its vast forests of hemlock trees waited! The placid lake stretching off almost as far as the eye could reach with its green islands and its beautiful bays, waited! The hotel itself, perched high up among the everlasting rocks with its spacious halls and verandahs, and its fifty, more or less of city boarders, waited! The bright spirits, the controlling angels of our State, waited!

The morning of the 31st found us riding up the mountain side, with the road filled with

carriages and people, fore and aft. We arrived in view of the house, to find its verandahs and windows literally crowded with people, and its spacious grounds covered with horses and carriages; and still they continued to come.

It has been estimated that fifteen hundred people climbed the mountain on that day to hear preached the pure gospel of Modern Spiritualism. When lo! it is announced that Moses Hull has endorsed Woodhull and Free Love, and can not be allowed to speak at that place! A lady boarder from New York, a member of Beecher's church at Brooklyn, has just found out that Moses endorses Woodhull against Beecher; and has prevailed with Mr. Johnson, the proprietor, a Spiritualist, and with other Spiritualists; and the flat has gone forth, and the great gate is shut against this modern Rev. Moses Hull!

The rest of our story is soon told: The people now move down the mountain side instead of up, mostly to return to their homes. A few people stopped at another place to hear what Moses will say from a platform made by placing a barn door on a wagon. He lays aside his chosen subject to disgust his hearers by calling down the vengeance of the eternal upon his enemies.

They try to borrow a musical instrument, and get refused, and so they sing without one, Moses and Mrs. Sawyer. They did all the speaking and singing of the occasion.

Moses had an engagement to speak in Manchester three months for three hundred dollars, but he has just been notified that they don't want him!

Moses says he is soon to start a new paper in Boston, because the BANNER is getting a little weak-kneed.

Now Moses has filled his mission in our State and left it under his curse; but still the mountain continues to stand, and the lake smiles placid as before. The shriek of the steam whistle among the rocks, denotes the train as usual, and Mr. Johnson, proprietor of the Mountain House, and the little Beecher woman, still continues to exist. South Sutton, N. H.

### Contaminating Influence of Rev. Moses Hull in New Hampshire.

Give us your hand, Brother Jones. Would that my feeble voice might reach you from this remote corner. I would say that I do not know of one among these Granite hills that would say to you, "Stop my paper;" but I believe that there are hundreds, aye, thousands who would say, "God bless you, brother, for the decided stand you have taken for those brave outspoken words in your last issue, in behalf of pure Spiritualism, and in condemnation of free-lustism. Let us call it by its right name for it is as far removed from love as heaven is from hell."

In the absence of Mrs. Craig, we have been permitted to take her paper from the office and read it; we liked it much, but thought we were hardly able to take two Spiritual papers, having been a subscriber for the BANNER of Light almost from its first issue; but it is very evident there is a war waging between the powers of darkness and light; and that the time has come when it behooves all true Spiritualists to show their colors—so here goes three dollars for RELIGIO-PHILOSOPHICAL JOURNAL, and just so long as we are not obliged to take the bread from the mouths of our children, and you remain true to your God-given mission, you may count upon us as subscribers to your paper, and we will use our humble influence to induce others to do the same.

Your last issue came to us the same day that the train bore the Rev. Moses Hull with his contaminating influence from our midst, even whilst we were deploring in all the bitterness of a new-found sorrow, the departure of so able an exponent of our philosophy from the paths of rectitude and virtue. He labored through the month of August in this and adjoining county. The first four Sabbaths he preached Spiritualism acceptably to large and appreciative audiences; the fifth and last Sunday the meeting was appointed at the Mountain House in Sunapee. The weather being favorable, the novelty of the place, and the popularity of the speaker, drew together a very large concourse of people at an early hour, but Woodhull and Clafflin had got in a little ahead and told the story. The result was that the proprietor out of regard for the reputation of his house, refused Moses a hearing there, so he fled not to the mountains but to the valley beneath, where he belched forth his free-lustism to the general disgust of those who followed him.

For sixteen years or more have the denizens of the other world been constant visitors in our household, bringing to us their beautiful messages of love and wisdom, but never have they given us aught of such teachings as Woodhull and her devotees are seeking to disseminate. And here let me appeal to every true Spiritualist, who would keep this hydra-headed monster from their doors, and crush it in its incipient condition, to not only raise the warning voice, and utter their protest, but also to put their hands in their pockets and help to sustain those speakers, and the JOURNAL especially, that is laboring so hard to uphold our glorious banner of Spiritualism in its beauty and purity.

L. A. STURTEVANT.

Bedford, N. H.

### Letter from Colorado.

DEAR BRO. JONES.—I am delighted with your article in your number of August 23d, headed "Sexual Freedom Illustrated." Sorry as I am that the facts are, and damaging as

they are to the good cause of Spiritualism, they are nevertheless similar to what we often see in all religious sects and in all classes of society. They simply prove a psychological power over the medium who must necessarily be negative to surrounding influence, and teaches us the importance of securing our mediums from the contaminating influence of these social freedom libertines.

But after all, what has this to do with Spiritualism proper? Ever since the advent of our glorious gospel, it has been the endeavor of every hobbyist to engraft every thing on this grand tree which they conceived to be a reform. I recollect once of listening to an eminent speaker, who, by the way is "cheek by jowl" with "Victoria," in her sexual freedom rampage, discussing a string of resolutions of his own concocting, about pork eating and tobacco, as though they had anything to do with Spiritualism—and then go and partake of a very hearty dinner of chickens, animals far more filthy than the hogs! But is it not time we excluded from the domain of Spiritualism such hair brained fanaticism. There is a time and place for all such discussions, but let us no longer sink and soil the glorious cause we have espoused, by incorporating with it every thing, clean or unclean, which self constituted moral scavengers may exume. Yours for the cause intact. JAS. S. GROSVENOR.

### Free Love Repudiated.

BRO. JONES.—Since the date of the Rochester knockings, I have labored efficiently in the ranks of Spiritualism, and have, within my limited sphere, stood in the heat and front of battle for reforms. For the sake of its truth, I have suffered martyrdom in all the conditions that it has been necessary for the Iconoclast to suffer at the hands of bigotry and superstition, sacrificing social standing and financial interests, hoping in the end to see truth, justice and humanity triumphant.

Through the hours of the past, I have pointed with pride to the noble workers in the cause, among whom were Rev. Moses Hull, Mrs. Severance, and others. In all this time, I have never entered through the press one complaint; but when I see our State Conventions prostituted for the purpose of preaching Woodhull and her crucified, while the higher law of health is treated with contempt, I cannot remain silent. I firmly believe in the truths of Spiritualism, and its power to build up a nobler humanity. Remove all unjust distinctions, politically or socially. I cannot remain silent while those of whom we hoped better things, are foisting upon us their foul doctrines of social corruption, ignoring or treating with contempt the first law of harmony—perfect health. Ignore it as we will, perfect health is harmony, and he (or she) who teaches the rising generation to live in obedience to law, physically and socially, is its greatest benefactor, while those who would inculcate a life governed by blind passion, becomes its worst enemy.

With the low moral standard that prevails to-day among all classes, to introduce the Woodhull social system, would simply open the cesspools of licentiousness and brutality, and make society one common house of assignation.

Men and women of brutal passions, who could psychologize our wife and daughters, could take possession of them and bid us defiance, and if we dared to complain, point us to the platform of Mrs. Woodhull. We have a natural right to change our love every day, if we so elect, and to Mrs. Severance, Mrs. Walsbrook, and Mrs. Hull, as the champions of the cause. Until all men become a law unto themselves, restraint will be necessary. Look at the amount of licentiousness existing with all the restraints of law and public opinion against it. Remove these, and what will be the consequences? Total abandonment of all shame. Lust will reign supreme. Then let the mother tell who is the father of her children, if she can.

I deeply deplore the evils that emanate from our marriage relations, and the unjust restraint upon women; but the remedy is within the pale of the institution. The mission of Spiritualism is to purify, not to destroy.

JAS. R. MCGINNIS.

Rock Island, Ill.

### Voice from St. Louis.

BROTHER JONES.—For the sake of our good cause and the prosperity of mankind, I would ask our friend, Moses Hull, if it has never occurred to him that he was badly diseased in the lower part of his brain, and that he is only adding fuel to fire by exposing himself to the heat of the furnace instead of applying cold or cooling magnetism to his fevered mind. Too much food weakens the stomach instead of strengthening it, and so with the sexual organs. I know a man who gratified his whimsical nature in that way until he lost every particle of respect for female character, or for his own family, giving out his magnetism and money until nothing was left either for himself or family to live on, and now that man is entirely dependent on his wife's magnetic influence for the health and strength to live. She kept her herself pure and spotless, thereby garnering strength, and now she keeps him alive, and by her strength of mind and body imparts the motive power that makes successful his efforts to regain his lost vitality.

I would earnestly recommend Brother Hull to seek out our friend, Dr. R. R. Dowd, of Peconica, Ill., and learn of him the art of self-abnegation, just the opposite of Woodhullism. I know that he would be benefited by doing so. Mrs. M. A. McCORD.  
2818 North 12th St., St. Louis, Mo.



## New York Department.

BY.....E. D. BABBITT, D. M.  
Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

## Miss Jenney Leys.

I see this lady has been engaged to lecture for the Spiritualists of New York, at Robinson hall, near Union Square, on Sixteenth St. Her brilliant soul-stirring appeals will be the signal for the gathering of the Spiritualistic forces for the fall and winter action after the lull of the summer months. The lecture hour is 7½ p. m. The lyceum is generally held at 10½ a. m. at the same hall and the conference at 2½ p. m.

## The Most Skilled Physicians, Spiritualists.

I have a dignified friend who has tried the old drug methods for the cure of his family until he is disgusted and has determined to try the more progressive schools of medicine. Knowing that Mrs. Dr. Hayden, of 437 4th ave., a portion of whose house I occupy, was celebrated and successful, he called on her and was pleased with her.

"Is she a Spiritualist?" said he to me.  
"Yes," said I. Seeing that he didn't quite relish the idea of employing a Spiritualist, I remarked as follows to him:

"She's a Spiritualist and so are pretty much all the first-class physicians of every progressive school of practice. There's Mrs. C. S. Lozier, M. D., Dean of the N. Y. Medical College for Women, and one of the most famous lady physicians in the United States, is a subscriber for the RELIGIO-PHILOSOPHICAL JOURNAL, and such first-class physicians as Dr. Gray and Dr. Guernsey, who stand at the top of the homeopathic practice, of New York, are Spiritualists. The truth is, I continued, 'That many of the leading Water Cure proprietors, in fact the great reformers of every kind including nearly every celebrated woman's right's advocate in the country are Spiritualists. Spiritualism is the goal toward which all progress tends, in statesmanship, in art and in moral reform.'

In mental and moral philosophy, too, as well as in general science, I might have added, Spiritualism is to take a leading part. Dr. Buchanan, an eclectic physician and one of the profoundest thinkers of the day, as you well know, is a Spiritualist, and his articles in *Brittans Quarterly Journal* are masterly. Buchanan seems to be elaborating a system of philosophy which bids fair to overturn many of the old speculative systems of metaphysics of the past. Having mentioned Prof. Brittan's *Quarterly*, let me say that it is growing better and better. It is really a grand work that every Spiritualist should be proud of, and should sustain.

I have heard from my dignified friend, who is looking for a physician, still again. A friend of his in Boston has informed him of some wonderfully cures wrought in his family by a trance medium, and he is half inclined to try her a little, his family being there at present. So the world moves. I forgot to say that all of the magnetic and clairvoyant physicians are Spiritualists as a matter of course.

## Abstract Questions of Freedom.

BY WARREN HARRIS.

Mrs. Woodhull constantly insists that it is useless to discuss any question in regard to the sexual relations, till the abstract question of freedom is first settled. Now, for the sake of helping to turn the discussion in that direction, I will offer a few thoughts.

In her "Principles of Social Freedom," she says, "Our government is based upon the proposition, that all men and women are born free and equal, and are entitled to certain inalienable rights, among which are life, liberty and the pursuit of happiness. Now, what we who demand social freedom ask, is simply that this government be administered in accordance with the spirit of this proposition; nothing more, nothing less. If that proposition means anything it means just what it says, without qualification, limitation, or equivocation."

It means, then, that life, liberty and the pursuit of happiness are inalienable, and therefore, no individual can, under any possible circumstances, be deprived of either, in the smallest degree, without violating that proposition.

In her first illustration of the duties of government she says, "I have before said that every person has the right to, and can determine for himself what he will do, even to taking the life of another. But it is equally true that the attacked person has the right to defend his life against such assault. If the person succeeds in taking the life, he thereby demonstrates that he is a tyrant, who is at all times liable to invade the right to life, and every individual of the community is put in jeopardy by the freedom of this person. Hence it is the duty of the government to so restrict the freedom of this person as to make it impossible to ever again practice such tyranny. Here the duty of Communists ceases. It has no right to take the life of the individual; that is, his own, inalienable vested in him both by God and the Constitution." Here she says it is the duty of the government to do what is directly contrary to the first proposition; that is, to deprive individuals of inalienable rights; thus kicking out the foundation on which she rests her whole claim for freedom in the sexual relations; consequently letting her claim fall to the ground.

If the right to liberty is inalienable, then, committing murder can not alienate it, neither can any other act, and if freedom is an inalienable right, then, to have that freedom restricted is to be deprived of an inalienable right. Now, the only way that she has indicated by which murder, robbery, rape, or any other crime is to be prevented, is by "restricting freedom" and "restraining liberty."

The amount of her demand, then, is, that the government shall protect the exercise of the inalienable rights to liberty and pursuit of happiness, in every individual, by depriving some of the same individuals of the exercise of the same inalienable rights.

If the government could meet the encroachment exactly at the boundary of his sphere and prevent him from invading another person's sphere, without depriving him of the least amount of liberty within his own sphere, then the government might be administered strictly in accordance with the first proposition, but there is no power short of Omnipotence guided by Omniscience, which is capable of doing that, since the conditions which are absolutely necessary to enable a person to exercise his right to liberty and the pursuit of happiness within his own sphere, afford him the opportunity to go outside of his sphere and encroach on the spheres of others, if he should be so disposed.

If the right to liberty is inalienable, and if, as she says, restraint is not for punishment, but only for protection, then it is plain that depriving any criminal of liberty is in itself a wrong, and can only be justified by the ex-

pendency of doing a lesser wrong for the purpose of preventing a greater wrong.

I insist, then, that until Mrs. Woodhull can, and does, point out some possible way by which the government can prevent tyrants from encroaching on other persons' spheres, without, at the same time depriving them of the least liberty in their own spheres, she can not with any consistency or propriety demand that government shall be administered strictly in accordance with that fundamental proposition.

She, herself, demands that the government shall violate those principles, and use expedients for the protection of society against certain acts. It can with equal propriety use expedients for the protection of society against any acts, if society or individuals need such protection. She has answered her own question, "Is Freedom Right?" by saying that it is the duty of the government to deprive individuals of it for the purpose of preventing certain acts. The question to be settled is, What acts it is necessary to prevent? Every act is a proper subject for that inquiry, whether it be political, religious or sexual.

Now, let us question some of the acts in the sexual relations. She says the government may enact that no rape shall be committed, and if it is committed, the ravisher's freedom should be restrained to protect society against his acts. Now, let us suppose there are seven couples, of which all the males are determined to have sexual intercourse for their own gratification, and all the females desire it, but the fear of the consequences, and being deserted and left with children to support, far outweighs the desires, and makes them decidedly opposed to yielding consent.

Female number one is overcome by force, without her consent.

Number two is overcome by magnetic force, and consents.

Number three is overcome by some drug, given her without her knowledge, and induced to consent.

Number four has temporary spells of insanity, by taking advantage of which her consent is gained.

Number five has such a temperament that when her passions are aroused she loses self-control, and by that means her consent is gained.

Number six is made to believe that pregnancy will not follow, and on the strength of that belief consents.

Number seven is overpersuaded by assurances of eternal fidelity, and she, too, consents.

The males all accomplish their purposes, and desert their victims, and each female is left with a burden of a child to support. The real injury in each case is the same. Now, which of these females have a right to protection from the government, and which has it a right to protect? Which have had their rights encroached upon, and which have not? There have been thousands of just such cases, and there are thousands now in danger of the same.

If those females' rights were encroached upon by taking advantage of their circumstances to gain consent, and then imposing a burden upon them, then it must be the duty of the government to protect them, and since it is impossible, as I have shown, to do so strictly in accordance with the principle of inalienable rights, it must use the best means in its power, whether it be marriage laws, bastardy laws, or any other laws which may be found to be most successful.

It is perfectly proper for Mrs. Woodhull or anybody else, to show the inefficiency of such laws, but it is not proper that they demand their abrogation, unless they point out better ones; or if they demand that freedom shall be tried as the best protection for such cases, then let it be tried with the murderer, robber or ravisher.

She says, "we must build upon principles, without any regard to whatever is, or has been, and let the facts take care of themselves."

The house carpenter has his rules for building a house, but what kind of a house would he build if he "let the facts take care of themselves," that some of the pieces of timber were crooked, warped, twisting, or not square? He has to observe these facts, and whenever such a piece is to come in contact with another, it must be cut away, not by a particular rule, but to make it serve the strength and symmetry of the building. Just so in society, which is built by the rule of inalienable rights, all the straight and square members retain those rights, but the crooked and winding ones must have those rights cut away as the good of society requires.

Now, let us look at some of the inconsistencies and contradictions of Mrs. Woodhull's teachings.

In the second quotation I made, she says, an individual has a right to take the life of another person. When A. E. Newton called attention to the inconsistency of such a statement, she replied, "I assume that a person has a right to do whatever he can do; since the capacity to perform a thing is the prophecy of the right to perform it. You will not dispute that the tiger has the right to kill a man, but you must, else you have no right to assume that a tiger-man has no right to do the same. In either case, God endows the capacity, and furnishes the object."

The amount of the second quotation, then, is this: A man has a right to exercise his "God-endowed capacity" in killing his "God-furnished" objects, but if he does exercise that right it is the duty of the government to deprive him of the inalienable rights to liberty and the pursuit of happiness, but it has no right to deprive him of life because it is inalienable.

Notwithstanding she "vigorously demand that those who are predisposed to be tyrants, instead of free men and women, shall be so restrained by the government as to make the exercises of their proclivities impossible," in her new condition; she says, "The Congress shall have power to pass no law that shall in any manner deny, abridge, or interfere with the most complete exercise of every power, capacity and talent possessed by the individual, but shall guarantee every individual peaceful pursuit therein, as against all other individuals."

In the same Constitution she says: "It is expressly understood that a government thus organized has no power conferred upon it except that which is necessary to carry out the instructions of the people as expressed through the laws framed by their representatives and approved by themselves."

Since all crimes are "perpetrated by the power, capacity and talent" of individuals, how can individuals be so restrained as to make the exercise of their proclivities impossible, without denying, abridging, or interfering with their powers, capacities and talents? She vigorously demands that the government shall do the first, but says it shall have no power to do the second, which is the same thing.

If the only power possessed by a government is to execute the laws made by the representatives of the people, and if those representatives have no power to make laws which interfere with the power, capacity or talent to murder, rob, or ravish, then I would like to have some of those persons who see such supreme wisdom in Mrs. W.'s teachings, show how the government is to restrict the freedom, restrain the liberty, or prevent the exercise of proclivities to murder, rob, or ravish.

She says, also, I would call the attention of all objecting egotists, Pharisees, and would-be regulators of society to the true functions of government—to protect the complete exercise of individual rights, and what those rights are no living soul except the individual has any business to determine, or to meddle with in any way whatever, unless his own rights are first infringed.

If the government execute laws for the protection of rights, those laws must be made by the people, and before laws can be made in regard to rights, it must be determined what those rights are. Now, if no living soul has any business to determine what those rights are, how can the government protect them?

In "Principles of Social Freedom," she says, "There can be no general law made to determine what individual cases demand," and in the next Constitution, "all legislation by all legislative bodies shall be in the form of general laws." How, then, I again ask, can laws be made or executed for the protection of individual rights?

Again, she says, "In the absence of any arrangement by the members of a community, to secure order, each individual is a law unto himself, so far as he is capable of maintaining it against all other individuals, but at the mercy of all such who are bent on conquest, such a condition is anarchy."

According to the quotations I have made, how is it possible for a community to rise above anarchy?

She says, "In freedom alone is there safety and happiness, \* \* \* let me entreat you to have more faith in the self-regulating power of freedom. \* \* \* I would have everybody free to do right or wrong. \* \* \* You can never do right till you are first free to do wrong."

She uses all these expressions in the same speech, in which she says that the whole community is put in jeopardy by the freedom of certain individuals, and in which she demands that the government shall not have them free to do wrong, nor even to do right.

Again, she says, "If it be right to profess and use freedom, it is right, let whatever may follow." Then, why not let the murderer, robber and ravisher profess and use freedom, let whatever may follow?

Wherever I have used the word freedom in this article, I mean complete, unrestricted, unlimited freedom in one's own sphere, but no further; and I understand her to mean the same.

If that is her meaning, how can she say, "But when it is intimated that we have ever been so inconsistent as to recognize any thing to be freedom which was restricted, we beg to demur" and, "a freedom that requires to be limited, is not freedom, but tyranny."

If she really means that the government should restrict freedom and restrain liberty in an individual's own sphere, then this continual reference to the abstract question of freedom and inalienable rights amounts to nothing.

If, on the contrary, she means, restraining a person to his own sphere, then why does she not say, "restrict the despotism and restrain the tyranny?"

If this is her meaning, will she show how a man who is disposed to murder can be so restrained as to make it impossible for him to do so, without interfering with his freedom in his own sphere, to travel, study botany, or natural history, and carry weapons to defend himself against wild beasts?

In *Woodhull & Claflin's Weekly*, Austin Kent publishes a challenge for a discussion (not to exceed five columns of that paper, on each side), of the following resolutions:

"Resolved, That the principles of freedom, which American Protestants generally claim for religion, may be logically and justly applied to conjugal love."

Since my name is given as one of those for whom the challenge is intended, I will here give my reasons for not accepting it.

1st. The resolution is too indefinite. It might take more than the allotted space to determine how much freedom Protestants generally claim, and also the meaning of conjugal love. There is entirely too much india-rubber in the resolution.

2d. I do not wish to discuss with a person who assumes agreement with views of which he has doubts, and who requires of his opponent to assume the justice and wisdom of what he may not believe. I don't think that is the right way to arrive at the truth on so important a subject.

3d. I think that the same principle of freedom should be applied to religion, love, property and every other human interest, and that is, to protect the welfare of society, and the rights of each individual, by the least possible sacrifice of the rights of those who invade them; and I think it is the intention of society to so supply it at present.

Religious relations are supposed to exist between each individual and his or her God or Gods. If in those relations, God's rights are encroached on, he must look out for himself, since, not having been naturalized in this country, he is not a citizen, and consequently the government is not responsible for his protection; but, if in a person's religious exercises, he encroaches on a neighbor's rights, he is held responsible, the same as if the encroachment was in a trade.

A man may worship God or the Devil as much as he pleases, and pray that his neighbor may go to heaven or hell, and his freedom will not be questioned; but if he prays under his neighbor's bed-room window every night, so that he can not sleep, or if he allows his image in the front yard to frighten horses and endanger human life, his religious freedom will soon be restrained.

So, too, the Chinese may build their Joss-houses and the Hindoos their temples in this country, but if the Hindoo mother throws her baby to the alligator gods of the Mississippi; or if the devotee consents to throw himself beneath the Juggernaut as it is drawn down Broadway, religious freedom will avail but little.

Yes, a man may pray to a snake, and he may just as much as he chooses, but if he allows either his snake or his lust to fascinate and poison his neighbor's daughter, his freedom should be restrained.

It don't seem quite logical to say that the resolution covers Mrs. Woodhull's entire meaning, and afterwards to say that it covers but a small part of the ground.

It may be asked why I do not reply to this challenge in the *Weekly*—I will explain that. Just after the publication of my first article on social freedom, in the *JOURNAL*, last April, there appeared in an editorial of the *Weekly*, a very vigorous invitation, or a mild challenge to critics of social freedom to come out into an open field and criticize her argument for social freedom, and not skulk bushwhacker style into an impenetrable fortress, and from thence throw mud-balls. She called them supporters of present despotism and damnation and foes to woman's freedom, Fallstaffs, and the like.

I immediately sent her a communication, which after about a month appeared, with her comments.

She informed her readers, at the commencement, that she was going to undertake to straighten out what had got entangled in the meshes of my brain.

My communication occupied one column,

and her comments eight columns. She must have considered it a bad tangle. After informing her readers that she had annihilated me, she wound up by saying that I had assumed that her "moon was made of green cheese," but my premises being false, it "all counting as nothing against the firm, grand structure that must evolve from the rock of eternal principle," and "the more and the harder the former is rubbed and the latter is battered, the brighter they will glitter in the coronet that is being wrought to adorn the temple of an emancipated and redeemed society."

As I did not feel entirely annihilated, and wishing to see the foundation and structure glitter, I thought I would rub them up a little more, so I sent her another communication, but I conclude she has got them bright enough, for it is now about three months since I sent it, and no notice has been taken of it.

Since she does not seem disposed to publish my reply, I wish to notice one or two points in her comments, that the readers of the *JOURNAL* may judge whether or not she assumed her readers' brains to be made of green cheese.

I criticized her argument for social freedom—the assertion that the base of the brain was continually generating a force, which, if not expended through the sexual system, was thrown back upon the brain, devastating and laying waste everything in its way, and causing insanity, etc., by showing that if that force be not repressed, pregnancy would be the result, when it would find its use in the growth of the child, thereby causing a suspension of desire in the female, while it would remain unabated in the male, thus making repression inevitable. If, then, nature had made it inevitable, it could not be true that it had attached such penalties to it.

After her usual talk about the self-regulating power of freedom, which has no more to do with the question than it has with the action of the stomach or liver, she offers the following belief and assumptions to show that pregnancy would not be so frequent as to cause repression.

"Frequent pregnancy, I believe, is itself a disease, consequent upon the false social relations." "This I do know, both from observation and experience, that legitimate fruits of unions founded wholly on love, are few, but noble children."

"I do assume that in freedom in sexuality woman will not be continually pregnant; in support of this I might cite the fact that women who receive the embraces of men promiscuously, never conceive, although I would not have it inferred that the conditions of a true order of society are at all analogous to prostitution."

"I may also add that the immediate cause of constant pregnancy is the demoralized sexual condition into which women are drawn by the demands of legal prostitution, and its consequent irresponsible, unreciprocated sexuality." In the preceding column she says, "Aversion to conception, which is the natural result of, and, to be, at least expected from sexual intercourse, can not be a legitimate condition of woman in a natural, sexual state."

Now examine and compare these last quotations. It would generally be supposed that the natural results of an act would be more certain to occur when the act is performed under "natural conditions," and, also, that similar conditions would produce similar results. If that be true, then, what she calls legal prostitution would be the most natural sexual relation, and love-unions the most unnatural, except common prostitution, which must be similar to her freedom in sexuality, since the results are similar. Disease, aversion, and a demoralized sexual condition seem to ensure the natural result of the sexual act. This must be a new philosophy.

The only fact or argument which she offered to support her assertion that repression caused insanity, was a paragraph from the *N. Y. Sun*, giving an account of a young Irishman in Bellevue Hospital who was so insane that he had to be put in a straight-jacket. The warden sent for his sweetheart who came, and, "slipping into the cell of the madman, she went to his bedside, put her arm about his neck and kissed him, he ceased to struggle and became quiet. She smoothed his forehead, gently stroked his face, and fed him as though he were a mere child. The hearty warden watched with delight the progress of his remedy, which he called homeopathic. At six o'clock, when the rosy little physician kissed her patient good-bye, he was as sane as he ever was. The warden now warrants a cure in every case of insanity where the patient has a sweetheart."

She then adds, "To this we would say yes, and add, to all patients who have not sweethearts, some should be found for them. This statement is evidently dressed so as to be considered proper to appear in print."

If this account which she says, "furnishes just the requisite illustration in this matter of insanity," be not dressed, then it goes to prove that sexual intercourse is not necessary for the cure of insanity. If that was the means employed I cannot see a particle of evidence of it. She would have the keepers find sweethearts for their patients, that is, go and bring in some woman who will submit to the embraces of a maniac when the "natural" and "to be expected" result is to become the mother of a maniac. Is this the "stirpiculture" she advocates?

She says, "I deny flatly and emphatically, that I have invaded the pursuit of happiness on the part of anybody. \* \* I have not even attempted or thought of attempting to prevent anybody from pursuing happiness in his or her own way."

When, as she says she insisted on Mr. Beecher introducing her at Steinway Hall, until he got on his knees, and with tears rolling down his cheeks begged to be let off, would not his own way of pursuing happiness have been in some other direction than that of Steinway Hall? And was she promoting his happiness when she threatened to expose him, after he had said, "Oh! if it must come out, let me know it twenty-four hours beforehand that I may take my own life!"

She admits that she injured Beecher's reputation, but says she did not steal his character. If, by character, she means anything besides reputation—if she means what a person really is, then to talk of stealing or destroying character, is to talk nonsense. One might just as well talk about destroying a person's benevolence, or of stealing his memory. The only way then, that I can believe she is not the worst enemy of society, is by not believing what she says.

She still insists that the passions are the "voice of God in the soul." In an editorial of May 31st, she says, "Immense sexual power, unaccompanied by corresponding developed intellectual and moral capacities, produces brutality in man and beastliness in woman."

Are the "immense" promptings of our best nature towards brutality and beastliness? It is for this passion, which, of itself, produces brutality, that she demands not only entire freedom from legal, but also from moral restraint. In her paper for August 24, she says, "For our own part we see no choice between the despotism of the law and the despotism of morals."

"The man or woman who best exemplifies the capacity and instincts with which he is endowed whether that endowment is low down

in the scale of evolution, or high in the ascent, is the truly moral person."

She (Mrs. W.) thinks the natural use of a natural power to be in the highest degree moral and its repression highly immoral.

"Immense capacity, exercised in the manner provided by nature can not be considered as diseased abnormal or immoral," no matter how, much brutality and beastliness it produces.

"Where mutual desire is the sole cause for the act, we confess we can find no reason or cause to call it other than sexual virtue; and this is true even where the results are destroyed, since the crime here is in the destruction, not in the original act." Think of that!

"We repeat, if the intellect and moral capacities are higher in order than sexuality, then it is a greater crime to reduce the strength of the body by their over exercise than it is to do the same by sexuality."

Did Theodore Parker commit a greater crime in shortening his life by intellectual and moral labor than if he had accomplished the same and by sexual debauchery?

"The arm that can raise but a few pounds to-day, may, by proper training raise a few hundreds in a few months; and this two with the invariable general improvement of all the faculties of the body. Now, who shall say that this is not true of sexuality, and that after all the true solution of the problem of life and death does not lie concealed in the present utterly misunderstood and misapprehended science of sex; and that what has been taught as the most vulgar and obscene of all things is really, in the end, to be the solution of Paul's prophecy, 'that death shall be swallowed up in victory!'"

I don't feel competent to make any comments on this paragraph. I wish, however, to look at her idea of gymnastic strengthening, in connection with the idea of growing out of low conditions by the use of freedom. It will not be disputed that there is an immense amount of "brutality" and "beastliness" in the world arising from the excess of sexual passion over the intellectual and moral faculties. Let us see, now, how freedom will work in such cases. In exercising any faculty, even admitting that the other faculties are improved, which is not always true, the faculty that is exercised most improves faster than the other. Now, allow entire freedom to those who are inclined to brutality, and, of course, the faculties which produce brutality will be exercised most; and consequently will strengthen faster than the others. Now, just make a calculation and see how long it will take to make well balanced and harmonious persons of them?

Since such persons exercise their sexual functions more than others, they will produce more children, if the "natural" and to be expected result" follows; and if the character of the parents stamped on their children, they will go on in the way their parents went. Now make another calculation and see how long it will take to "emancipate and redeem" society so as to make it fit to move into that temple, adorned with a coronet containing the foundation and structure, which my rubbing helped to make "glitter?"

In the *Weekly* for Aug. 23d, while speaking of suppressing the amative impulse and expending it in intellect, science and reform, she says, "To expend amative impulse in other directions so as to defeat its natural mode of expression, is as much prostitution as anything can be."

I will make one more quotation, which looks like preparing for an attempt to remove the great difficulty in the way of the exercise of unrestrained passion. In speaking of the gratification of sexual desire during pregnancy, she says, "Nor do we think it established beyond controversy, that such desires are not natural, and healthy for both mother and child. In fact we know next to nothing about this whole subject."

Why, then, if so little is known about that subject, should she labor so hard to destroy all the present social relations, and assert so confidently that sexual intercourse is the only cure for insanity, sexual vice, etc., etc. Would it not be better to study the social malady a little more before presenting a remedy?

Now social freedom or free love rests on the two propositions: First, Love is right; Second, Freedom is right. In other words; love, which includes all natural sexual desire, from the highest to the lowest, will, if its exercise be permitted, always lead to the highest happiness, and afford the best results; that is, sexual desires, if obeyed will always produce the best children.

To be able to declare what the results of certain relations will be, we must understand the laws which govern those relations. But she says that the "science of sex" is, at present "utterly misunderstood and uncomprehended," also, "In fact we know next to nothing about this whole subject, and need to go into extensive and exhaustive researches to discover the laws that underlie this problem of sexuality and maternity."

It is claimed that observation proves the truth of the proposition; I deny it, and point to the fact that in many cases where there is mutual desire, no children are produced, or feeble and inharmonious ones are sometimes the result. On the other hand, there are instances where indifference and even aversion exists between the parents who produce children who are healthy and superior to either parent.

She overthrows both of those propositions; the first, by saying that we know nothing about it, and the second, as I have before shown, by saying that freedom is sometimes dangerous and that it is the duty of government to restrict it.

In what I have written I have said nothing about the present marriage system. I have tried to prove (and if I have not done so I wish some one would show the point where I have failed), that society is justified in enacting such laws in regard to the sexual relation, as well as to all other relations, as it thinks will best promote the welfare of society and protect individual rights; whether those laws confine one man to one woman for life or only for a month; or whether they allow persons to change their love as often as they please.

The great "scare-crow" of social freedomists is "marriage slavery." Every married man is a tyrant and ravisher, and every woman a slave or prostitute. Such arguments are very cheap; but let each reader of this look over the circle of his own acquaintances and ask himself if it is true in regard to them; and let him ask still further if it would increase the happiness and welfare of his own neighborhood, and the welfare of the future generation, to have all laws in regard to marriage abolished. If you don't think it would improve your own neighborhood what reason have you to think it would any other?

But, perhaps some will say that Mrs. W. don't wish to abolish the marriage laws. Let us see. In speaking of the New Jersey Spiritualist Convention, Mrs. Woodhull says, "Not certain but the resolutions already referred to were such as might leave doubt about the method by which the desired reforms are to be reached, it was further declared that this can only be done through organized efforts, and that not then even except through the destruction of our present social system."

One of the resolutions is this, "That the will



of any third party, either consciously or unconsciously, which defeats the manifestations of love, interferes with the natural order of the universe, and is an enemy to human happiness.

If we "know next to nothing" of the laws which underlie "sexuality and maternity" it is of course impossible by any reasoning to decide that one social system is better than another. That can only be done by observation.

Now, as I said before, let each one observe for him or herself those who have exercised freedom in the sexual relations and see if they are better models of humanity than those who observe the marriage laws. I know very well that there are faults in the marriage laws, but I don't believe that they compel a wife to submit to a husband's embraces against her will. Let such a case be brought to trial, and if it should be decided against her; as much a foe to woman's freedom as I am, I would vote for a law that would justify a wife in defending herself against her husband by the same means as against a stranger; and I believe a majority of the men would do the same.

Legal marriage is a mutual contract between a man and woman, who are supposed to love each other, that they will have sexual relations with no other person. It does not forbid their loving any or all other persons, nor does it require that they shall always love each other. Mrs. W. gives it as her opinion that if all marriage laws were abolished, three-fourths of the married people would remain as they are; and that one-half of the other fourth would voluntarily return to their allegiance within a year. Now, if seven-eighths of married people have made such choice that they prefer remaining together to separation, and if as she says, "All persons whom the law holds married against their wishes find some way to evade the law and to live the life they desire," it seems to me the marriage institution is more of a success than any other institution. Does anyone believe that those who act the tyrant simply because the laws give them an opportunity, or who are such fools as to make themselves and their companions miserable because they are bound by a contract voluntarily entered into, will become philosophers and angels simply by abolishing the marriage laws?

A great effort is made by Mrs. Woodhull and her followers to induce Spiritualists and Liberalists to rally under her leadership for the purpose of defeating the "God in the Constitution" movement. To what degree that is the real object, may be seen by the action of the Vineland Convention where they had everything their own way. Twenty resolutions were unanimously adopted, in not one of which, nor in the reported proceedings, was God in the Constitution or the Y. M. C. A., alluded to. She says that the question of social freedom is the question of the day, "beside which all others sink into insignificance."

Of that Convention she says, "The action begun at Vineland by the New Jersey State Spiritual Association will, we believe, spread in all the states and become nationalized. It will not matter if even a considerable portion of old-line Spiritualists can not accept this new movement. Their numbers will be made good a dozen times by accessions from the very large class of people who are social reformers but not Spiritualists."

Does any doubt remain that the only object is to establish free love by the destruction of our present social system, and that Spiritualists are to be used, as far as they will go, and the balance made up by "social reformers but not Spiritualists?"

What could please the "God in the Constitution" people so much, or so certainly ensure their victory as to have their opponents rally around the Woodhull standard?

When a new remedy is discovered for any of the diseases of the human system it is customary to publish certificates of the virtues of the remedy. Now, Mrs. W. has been advertising a remedy for almost all of the social ills, and has recommended it as always safe, pleasant to the taste, and requiring no change of occupation or diet. She made out a certificate and tried to get Beecher and Tilton to sign it, but they would not acknowledge that they had used any of it. But as it is always necessary to have the certificate of a Rev., the Rev. Moses Hull gives his experience. He commences by showing the requirements of different constitutions, and says, "Milk, and milk alone, may be good for babes, who have little to do except to kick and cry and grow; but it is a poor substitute for food for those who are of full age, and have the trials of life upon them. The confinement of one man and one woman together sexually may do for those who do not attempt to do much besides following along as the lamb is led to the slaughter; but to the man or woman of mind, of brain, of intellectual labor, it is a different question."

He then goes on to tell how he suffered before he dared to take the medicine, and says, "Be assured that, to a man of brain, heart and soul it was a living death, I died daily." He says that he finally "humbly and prayerfully yielded to the divine impulses of my soul and found that peace, happiness and intellectual growth for which I craved." He says he has used the remedy for several years and still continues to use it.

He says most of the objections to this remedy originate either in the ignorance or the selfishness of the objector, and asks, "Why is it more animal to be once a year with twelve women than twelve times a year with one woman?"

He says that if this practice were universally adopted, children would come into the world "because they are wanted and would, therefore, be more healthy, harmonious and intellectual." What kind of logic is this? Because persons associate for intellectual growth, their children will come into the world because they are wanted, and because they are wanted they will be healthy and intellectual.

He says, "I might here give a list of great men who refused allegiance to the monogamic mogul, commencing with old Father Abraham, coming down through Jesus and Paul and finally ripening in such men as Rev. Dr. Huston, Rev. Henry Ward Beecher and others." I expect the writer's excessive modesty led him to leave the reader to infer who "others" meant.

He continues, "Either the departures of the world's great men from strictly monogamic relations has given them the power to become the great men they were, or their great energy and intellect demanded more food than could be found exclusively in the monogamic relation."

I think this last proposition will hardly prove true. I have seen a person (I will not say man) who said he had had sexual relations with more than a thousand different women, but I could discover no particular signs of greatness or of improvement in him, and he certainly had had ample opportunity for "intellectual growth," nor could I see the great energy and intellect which would seem to demand such a variety of food. Neither do I think it is proven that it is always intellect which craves such a variety of "soul food." There are some idiots who exhibit a remarkable appetite in that direction. But perhaps we shall find confirmation of that theory if we come nearer nature, and seek for analogies in the animal kingdom.

There is the male of the assinine family, who

I think has a large head, (though I have never seen the measurement of his head given) and he is very remarkable for his capacity and craving for the food for those of full age. It is recorded of one of them that he became a speaker. Though there is an account of only one such case, still it would not be surprising if future history should give accounts of others.

Since the quantity of "soul food" required depends so much on the size of the brain, I would suggest that if there should be any others in the "unmuzzled" list who take the same view of the matter that Mr. Hull does, it might be an advantage to put the measurements of their heads opposite their names so that committees might know about how much their "intellectual growth" would require, and whether their locality could supply it.

If the Woodhull movement becomes "nationalized" as she hopes, it would be quite natural to expect that they would attempt the solution of Paul's prophecy, "that death shall be swallowed up in victory." In that case a new series of gymnastics would have to be introduced into their lyceums for the cultivation of sexuality instead of muscle; and I think Moses Hull would be just the one for a leader.

In conclusion, I would ask all Spiritualists to ask themselves the question, "Whither are we drifting?"

Danville, Vt.

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When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut out and send along the little colored monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go before the name can be got out of the mail-list and machine. Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few times.

### Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

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- Chapter V.—Communication from a Spirit.
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- Chapter VII.—A Picture of the Future.
- Chapter VIII.—Margaret Fuller.
- Chapter IX.—Reasonable Words.
- Chapter X.—Interview with Pollock.
- Chapter XI.—New Desires.
- Chapter XII.—The Beggar.
- Chapter XIII.—Interview with Webster.
- Chapter XIV.—A Second Visit.
- Chapter XV.—Another Interview.
- Chapter XVI.—The Path of Progression.
- Chapter XVII.—The Path of Shadow of Death.
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- Chapter XXIX.—Natural Development of Soul.
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- Chapter XXXI.—The Cynic.
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- Chapter XXXIII.—The Queen.
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- Chapter XXXVIII.—The Erring One.
- Chapter XXXIX.—The Idler.
- Chapter XL.—The Beggar.
- Chapter XLI.—Insignificance of Man.
- Chapter XLII.—Capabilities of the Soul.
- Chapter XLIII.—The Skeptic.
- Chapter XLIV.—Realities of Spirit-Life.
- Chapter XLV.—The Convict.
- Chapter XLVI.—The Souls Aspiration.
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MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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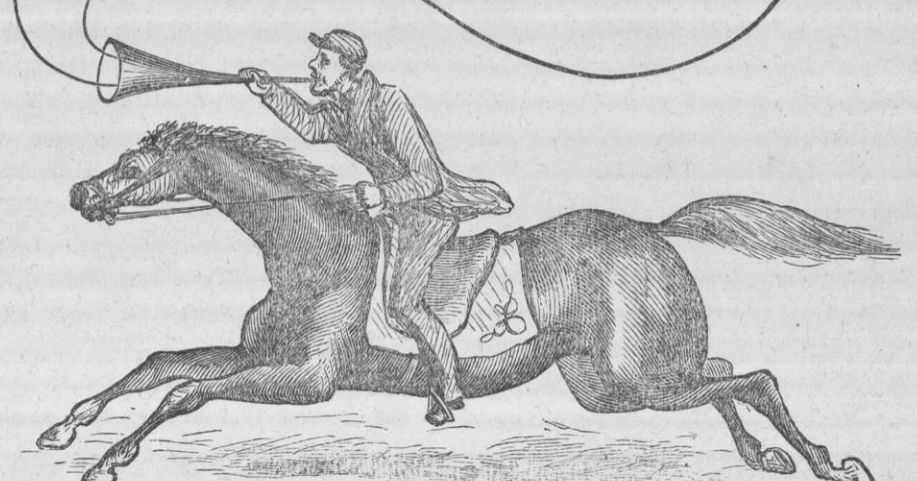
AT

JEFFERSON MILLS, NEW HAMPSHIRE.

THE BLIND SEE!

THE LAME WALK!

THE LEPER IS CLEANS!



JEFFERSON MILLS, N. H., March 21, 1872.—PROF. PAYTON SPENCE:

DEAR SIR YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. I can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been cured of Dropsy, and his wife was sick from taking calomel. Her limbs were swollen to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: it eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

### WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Claflin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claflin of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

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I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

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I think there is no medicine in the world like the Positive and Negative Powders.

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In Ague and Chills I consider them unequalled.

J. P. WAY, M.D., Bement, Ill.

Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

C. D. R. KIRK, M.D., Fern Springs, Miss.

They are peculiarly adapted to the female constitution.

DR. L. HAKES, Clero, N. Y.

### Consumption,

### SCROFULA AND CATARRH

### Cured.

Jane Worley was cured of Scrofula of 15 years' standing with 4 Boxes of your Positive Powders. In three weeks, having had five Doctors before, her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburg, Ohio.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McRae, Fayetteville, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofula of 8 years for several years. Much suffering had the Catarrh in her head, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, Osseo, Minn.)

I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(Emma Fingrave, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad, that when lying down she could hear it drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MISS E. M. SHAYER, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

I have been suffering from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with fat, for many years. Three Boxes of Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. REDBURN, Hartland, Wis.)

Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positive Powders. My Dyspepsia was chronic and of 30 years' standing. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. MELLE, P. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with fat, for many years. Three Boxes of Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

### Triumphant Victory

OVER

### Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. SHAYER, Burlington, N. J.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. REDBURN, Hartland, Wis.)

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minds of Spiritualists, that Mrs. Elvira Hull  
 wife of Rev. Moses Hull, has seen fit to pro-  
 mulgate to the world her confession that she is  
 too, like her husband, practices promiscuous  
 sexual indulgence. What a sad spectacle  
 Oh! how her daughters will feel in after years  
 to know that she who bore them, had stepped  
 aside from the paths of female virtue, to  
 practice such a soul-destroying doctrine! She  
 is following in the Woodhull trail, with  
 which are as sad spectacles as the human eye  
 ever rested upon—wrecks of women, families  
 torn asunder, children left without paternal  
 care, foul disease, and anarchy as mal-  
 led the angels weep! Well, treat her kindly  
 Led astray by the psychological influence of  
 promiscuous fornicators, let all true Spiritu-  
 alists pray that she may be able soon to break  
 the chains that bind her, and proclaim to the  
 world her abhorrence of such lustful practices  
 as are taught by Moses and Victoria.



GERALD MASSEY spends the coming fall and winter in America.

DR. CARMAN, of Ladoga, Ind., will answer calls to heal for a reasonable compensation.

CHAUNCEY BARNES gives notice that those desiring his services, can address him in the care of this office.

The Spiritualists of Wilmington, Delaware, held a social picnic at Mt. Cuba, August 27th. Every body seemed to enjoy themselves finely.

BRO. J. M. MELLEKN, of Biggsville, Ill., desires to engage the services of a first class test medium. Who can respond?

BRO. A. H. THATCHER, a blacksmith, is making an iron ring, which he proposes to have put on his neck, through the mediumship of a man in Missouri.

BROS. BASTIAN and TAYLOR, when last heard from, were in Boston. We expect them here soon. A host of warm friends are waiting to greet them on their return.

R. H. CURRAN & Co., of 28 School St. Boston, offer extra inducements to agents, to handle those beautiful engravings, "The Orphans Rescue," and that master piece of the inspired artist, entitled, "The Dawning Light."

THE Spiritualist Society of Shell Rock, Iowa, will hold a grove-meeting on the 12th, 13th and 14th of September. Lectures and trance mediums are requested to attend as well as the public generally.

WM. FLETCHER will speak in Lunenburg, 1st Sunday in September; Nashua, the 2nd; Manchester, the 3rd and 4th. Susie A. Willis Fletcher speaks in September at Ayer Junction, 1st Sunday in South Easton; 2nd, Westford, (Unitarian Church) 3rd; Leominster, 4th.

THERE will be a public discussion between A. J. F. Fishback, Spiritualist, and Clark Braden, Orthodox, at Louisiana, Mo., Sept. 22nd, 1873. Subject: Do Spirits of the Departed Return and Communicate with the Living?

LACONDA, ST. JOSEPH CO., MICHIGAN: A subscriber writes giving a very interesting report of spirit manifestations in that place, which we will be pleased to publish, but must have his proper name to retain as a voucher in the office. Please give it and oblige.

LECTURE COMMITTEES will consult their interest by reading the announcement in another column of the BUREAU having in charge the engagements of GERALD MASSEY, the English Poet and Lecturer. He has several lectures of especial interest to Spiritualists and always commands a full house.

HAPPY now are the children whose thoughtful parents have bought for them "Avilude, or Game of Birds." They gather around the table with bright eyes and smiling faces as it is announced "we are to have a game of Avilude." A whole winter of enjoyment combined with instruction for seventy-five cents. Sent postpaid on receipt of price by West & Lee, Worcester, Mass.

AMHERST, N. H., A. CORRESPONDENT inquiringly says: Moses' God commanded his own chosen people to capture and save all the women who had not known men for their own use, while they were commanded to put all other to the sword, and when they returned from the slaughter, He, (God) asked, have you saved the women as I commanded. Is it the same God that Moses the martyr lives so near.

LONG HILL, MINN.—Seth Bishop gives striking instances of the intolerance and native meanness of some of his old Methodist Brethren of times past. He says he is an old man and has been converted to the truths of spirit communion, which gives him great joy and consolation. He credits the RELIGIO-PHILOSOPHICAL JOURNAL, as being the best paper he ever read, and says, "I want to take it as long as I live."

DR. J. K. BAILEY still moves westward and perseveres in the good work. Notwithstanding severe and protracted sickness in his family, who are with him, he lectured at Bowling Green, Mo., the last of July; at Wellsville, Mo., the first Sunday of August, and the Saturday and Sunday evenings preceding and following that day—4 lectures; and at Wyandotte, Kan., the four remaining Sundays of August. He expects to labor in Kansas and Nebraska during the autumn and winter. May be addressed until further notice at Wyandotte, Kan.

ANY man, woman, or child, (with \$5 to spare) that knows the Multiplication Table as far as 12 times 12, (easily performs long divisions), and who will some clear evening spend an hour with Henry Whitall, 143, E. 13th St., New York City, can buy a set of *Moravia Planispheres*, and learn their use so at any future moment all the constellations with their prominent stars and planets may easily be called by their right names. Or send \$6. P. O. order and by return mail get the full set, or send one cent P. O. stamp for an almanac with 99 rules of explanations, which properly studied serve in the stead of a teacher, to enable one to become conversant with the beauties of the sky at every minute, every day.

#### Quarterly Meeting.

The Spiritualists of Rockford, Kent county, Mich., will their quarterly meeting at their hall, in Rockford, commencing Friday evening, Sept. 12th. There will be two sessions Saturday, at 1 o'clock, in the afternoon, and 7:30 in the evening, and on Sunday, commencing at 10:30, in the morning, at 2, in the afternoon, and 7:30 in the evening. Mr. J. H. Stewart, of Kendallville, Ind., and Mrs. L. A. Pearsall, of Disco, Mich., will be the speakers. Everybody are invited, who are not progressed out of Spiritualism. Those from a distance will be provided for, free of charge.

WM. HICKS, Pres't.

E. R. KEECH, Sec'y.  
Rockford, Aug. 25th, 1873.

#### No Desire for Cheap Martyrdom.

Mrs. O. E. Carleton writes to us as follows, from St. Clair, Michigan:

I hope and trust that you will leave nothing undone in your efforts at the coming Convention to give us a President that a true woman can name without a blush of shame.

We do not belong to the American Association of Spiritualists—never did, and never shall. It has from the day of its inauguration been a by-word and reproach to Spiritualism, but more especially so for three years last past. If Spiritual societies see fit to send delegates to it and disband it altogether, it would be a commendable movement. But very few wish to be recognized as members of an association that has brought so much disgrace upon Spiritualism, even to the extent of being a delegate, and casting a vote to disband.

Yet we are informed that the First Association of Spiritualists of Chicago will be there with a full delegation opposed to the cheap system of the Hull martyrdom. It may be that a sufficient number of other societies may send delegates for a like purpose, to give expression against the "social freedom" dogma.

Knowing that the great mass of Spiritualists of America fully and absolutely repudiate the *free-lust tenets* of the American Association, as not partaking in the least degree of Spiritualism, we have not felt like even suggesting to local societies to send or refrain from sending delegates to their meeting.

If free-lovers assume to represent local societies, it is certain that not only themselves but their acts will be repudiated by the Spiritualists at home, as not in the least degree representing their sentiments.

The Spiritualists of America will not acquiesce in the resolves of a class of fanatics that glory in the doctrines of promiscuous sexual intercourse, as taught and practiced by Moses the High Priest of the "new departure" doctrine of the American Association of Spiritualists. No revamping or resolves can save that association from the fate of dissolution and eternal reproach that so justly awaits it. The sooner it is dead and buried the sooner the reproach commencing with its organization will pass out of memory.

If let alone the utmost they will do will be to harrange the people, as they did one year ago to their own disgrace, in their endeavors to convince the public that others are as bad as themselves, that Moses Hull is a martyr, and that the Young Men's Christian Association is the instruments of his persecution and martyrdom.

#### West Chester, Indiana.

A subscriber sends us clippings from the County paper, announcing an exhibition to show up spirit manifestations as a humbug. The net profits are to go into the pocket of a Mr. Kirkendall to aid him in getting an outfit for a hall, which will be creditable to the town.

It is well. Show up all of the impositions you find practiced in the name of mediumship, and you will have the thanks of all Spiritualists.

When you have done with impostors in Spiritualism, you will do well while your hand is in, to continue on and show up the impositions of priestcraft!

Get up public exhibitions to show how the wrath of God is placated by sacrifices of bulls, goats, rams, lambs, and chickens. Don't fail to show that the sweet tid-bits were eaten on the sly by the priesthood, while the common herd of devotees were watching the burning of the offals.

It will make a good show, and pay for fitting up several halls, for the good of small towns. Then enlarge the scenery and show how God laid the plan of salvation by begetting a son for a sacrifice for the whole world at one fell swoop!

Be sure and exhibit all of the minor details. Don't omit the *immaculate conception*. Let your hand-bills be explicit in details. It will draw large houses, and when shown with some solemnity will do much to cement the churches in one grand union, to crush out Spiritualism. Exhibit a few drops of the blood by which the sins of the world are to be washed away, and sinners, tho' red as scarlet, will be washed as white as wool. While going in for the good of the town, it may not be amiss to have a few of the dignitaries of West Chester washed at the exhibition.

We doubt not but what the County paper will make due announcement of our suggestions, if the programme here proposed is adopted by the present managers.

#### Carelessness.

Many subscribers and persons writing to us for books, etc., omit to state where they live, or to give us any clue to ascertain their post-office address, thereby incurring upon themselves anxiety and delay, and much inconvenience and correspondence on our part.

H. S. Wentworth, of Benton Harbor, Mich., sent \$3.00 for powders; D. McWelly, Warsaw, N. Y., sent \$5.91, and O. D. Walbridge, of Marsailles, Ill., sent \$3.90 for books, without giving any post-office address. By letters of inquiry from them, during the past week, we have been enabled to comply with their orders.

J. S. Moody and Rachel F. Webster, whose letters containing money have just reached us, will have their requests complied with if they will please forward their post-office addresses.

Let all correspondents be more careful. Many of them write to us, giving no date or place, and sometimes even omitting the name. By a little more care you can save delay and inconvenience.

## Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

#### Where are We Drifting.

Sisters and brothers, there are few more important questions than this. The declaration, of an inspired writer in former times, remains to be true, "As a man thinketh so he is;" and another, "Who hath believed our report, and to whom is the arm of the Lord revealed." This world abounds with hypocrites, deceiving themselves most and then their fellow men. We write thus in sorrow, but as we look over the world of mankind, with open spiritual vision, this sight comes up to us almost everywhere.

Men are professing righteousness and proclaiming that they are living holy and pure lives, and yet such lives can not possibly be lived where there is so much necessity for concealment.

It is said of the Adam and Eve of Moses that they declared they "were naked and hid themselves." So is every one who committeth sin in any direction, at first, at least before they became hardened and indifferent so that they will boast of their sin and call it "holiness unto the Lord," they feel the necessity of hiding.

A large portion of mankind have been and are anchored in the harbors of conservatism, theological or otherwise, and resting there in these silent and often stagnant waters, they have stood still in the places of their fathers, and have cried, "All is well with us." Spiritualism came to the world and lade many of these draw their anchors, and set their sails or start their engines, for in these modern days we are not dependent upon sails alone, and go out into the sea of progressive life, and many noble souls are to-day far out on this sea, seeking the broad and peaceful harbors of truth and righteousness, and many honest and thoughtful ones are finding these and taking in rich cargoes. But the pretenders, those who are covering their predominating thought and striving to appear to be what they are not, are making sad shipwreck of their lives and leading others who follow them into wild and dangerous whirlpools and stormy seas where they shall find no rest, but great sorrow.

Never was the truth, "as a man thinketh so he is," more pertinent than it is now. If the preponderating thought which holds the helm and guides the bark be evil, however much he may turn his face towards the promised land, his course will lead to stormy seas, where hidden shoals and rocks abound, on which he will sooner or later find himself stranded.

Friends, let us not deceive ourselves, or be deceived; he that doeth righteously is righteous, and he that worketh iniquity is unrighteous. Let us examine ourselves as with a lighted candle, realizing the important fact that the predominating thought always holds the helm and guides the bark, and let us be very sure that that thought is pure and holy, and if it be so we shall find that it is one that we have never at any moment felt the necessity of concealment. Do not let us deceive ourselves with an indifference which may have grown upon us, for:

"Vice a monster of so frightful mien,  
That to be hated needs but to be seen,  
But seen too often, familiar with its face,  
We first endure, then pity, then embrace."

Purity is always known by those who honestly seek it. The present outlook of Spiritualism is fearfully responsible, and many are ready to shrink from the fiery trials that are coming upon us. Some of those who have occupied prominent positions instead of going up into the promised land of true spirituality, are looking back to the "flesh pots of Egypt," following after "the lust of the flesh," and declaring openly "these be thy tents, oh, Israel." Woe unto us if these are to lead us into the wilderness of sensuality and promiscuity. True Spiritualism is as far from sensuality as the heavens are higher than the hells, and if we take our stand and maintain our position that we will not be naked and require to hide ourselves, but in all our thoughts will have the covering of truth and the holy spirit, and not be like some of old whom a prophet denounced as "being covered with a covering but not of my spirit saith the Lord," it will be well with us. The great crime of the age, adultery, which under the head of the social question is being very freely discussed, was well understood by Jesus, who proclaimed it to be in the thought more than the act, when he declared, "I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." He knew, as all good clairvoyants know, that in no other department of man's nature is this important truth, "as a man thinketh so he is," so clearly manifested. His directions are very good, "If thy right eye"—the predominating thought,—"offend thee, pluck it out and cast it from thee."

He saw the mass of mankind, then as now, were strongly impressed with feelings of sensuality even before birth, and generally ignorantly on the part of those who do this.

Hence when the woman taken in adultery was brought to him, he said, "Let him that is without sin cast the first stone," and when by his clairvoyance he had seen the condition of her accusers, which was not unlike that of many in the present day, he wrote, "Ye have all done likewise," and being convicted in their conscience they all left, beginning with the oldest and ending with the youngest, and Jesus seeing that the woman was left alone, said, "Neither do I condemn thee, go, and sin no more."

It is these lascivious thoughts that are sapping the very foundation of society, and ruining the health of millions of earth's children, spreading death and desolation all over the land. Many of earth's children are so fully saturated with these degrading feelings that although they are dwelling upon these by day and by night, they are not very conscious of it.

This has become second nature to them. They are transmitting these to their children, and poisoning the very atmosphere, causing thousands upon thousands of sensitive persons to suffer. These conditions lead to an immense amount of low and wicked scandals which abound everywhere, even among those professing to be Spiritualists, so that many are led to exclaim, "Oh, for a lodge in some vast wilderness, some boundless contiguity of shade," where these things might never reach me more.

The times demand that we should speak plainly and we intend to do it. The law of spirituality as distinguished from sensuality remains the same as it was in the days of Jesus and the Apostles, that while it may be lawful and proper to marry, yet there is a condition, as our Shaker brethren say, which is above this, and in which we may live as the higher angels do, without any sensuality, having the communion of the soul to bless us forever. The time has come for Spiritualists to take their stand firmly on this question, and

while we condemn no man or woman, let us say "if the Lord be God we will serve him in all purity, but if the Baal of sensualism and promiscuity and free lust be God, we will serve him." We have no one to condemn. Let every one be persuaded in their own minds, but we ask all to examine the ground on which they stand, and if it be holy we shall be able to put off all fleshly and carnal sandals from our feet, and shall see God in the burning bush of humanity, but this shall not be consumed, only made purer thereby.

Spiritualism has been falsely charged with many things, but with no one more so than that it tends to promote "free lust" and promiscuity. Sensitive and impressionable persons are more liable to become the victims of those whose lewd passions control them, but if such persons will use its efforts to make themselves positive to all such influences and resolve to have nothing to do with them, there will be but little danger. If we realize the fact that the predominating thought holds the helm and guides our bark, we have learned the first and most important lesson, and the next is to regulate these desires so that they shall guide us always in the right direction.

To overcome any habit of thinking, it is well to remember the words of Jesus, "Let him that is without sin cast the first stone," and instead of looking around us to see others engaged in similar acts, and then denouncing them under the pretence of reforming them or the world, if we will use proper efforts to overcome the thought, we shall succeed. If we thus turn our attention to ourselves and endeavor to regulate and control all our own thoughts and inclinations, we shall have gained an important point.

The world will never be reformed if we are to wait for perfect men and women to do it, but it is for those who have not sinned in some particular direction or who have overcome the temptation and repented of the sin to labor most effectually for the removal of all such evils, not so much by exposing and denouncing others, as by holding up the evils themselves and living pure lives. Time is an essential ingredient in overcoming all habits, and it is true that if we "cease to do evil we shall learn to do well." It is also true that there are many physical habits that are cumulative in their nature and like pent up streams of water they gather strength and sooner or later burst their barriers, and sweep destruction before them.

Intemperance of all forms furnishes illustrations of this. All such habits may be looked upon as diseases requiring mental, moral and perhaps physical remedies to relieve or cure them.

The best and most efficient moral remedies for these evils, is what may be termed the confessional. This has existed in all ages and among all peoples, and has been introduced into most of the religious systems of the world. Like all good and useful things it has been most shamefully abused, and it is very little understood. The most beautiful and effectual confessional is between two confiding souls with pure and holy aspirations, living in an atmosphere of perfect freedom and having no desire to conceal any of their thoughts, even the most secret and sacred, but mutually pledged to assist each other in all that is good and true and noble and elevating. These will not only be able to detect the beginning of any thought that would lead in a wrong direction, but to nip it in the bud. Elias Hicks said human thoughts were like buds starting out upon a tree, if they are rubbed off at once they will leave no mark, but branches—even if we cut them off they will leave scars that can not be removed.

There are persons who have a natural gift to act as father or mother confessors, to whom confiding souls may go and lay open their inmost thoughts and feelings and receive the blessings of strength to overcome that which is wrong. We know of no more important or responsible position in life than that of a true and faithful confessor, and none that requires more strict integrity and purity, for they become to a considerable extent responsible for the acts of those who have confessed to them and sought their guidance and support.

Spiritualism has opened fountains all along the pathway of life from which the weary traveler may drink and be refreshed, and with the waters thereof we may wash and be clean, but woe be to those who when they have drank therefrom would render the waters impure.

It was a great crime in ancient times to throw stones into the wells. Let us beware that we do not repeat this, but endeavor, while we come daily to these beautiful and refreshing fountains, to drink therefrom of the waters of life to give evidence that they are indeed in us "as a well of living water, springing up into everlasting life." As the loved ones come to us from the shores of the beautiful Summer-land, when they find our aspirations to be and to do good, they ever lend us a helping hand, and as we journey on together over the rugged pathway of life, we may behold the flowers of immortality which bloom in the soil of purity and love forevermore, giving forth their rich fragrance and making our lives pure and beautiful and harmonious.

"Oh, for the faith to read the signs aright,  
And from the angle of thy perfect sight,  
See truth's white banner floating on before,  
And the good cause, despite of venal friends,  
And base expedients, move to noble ends."

## Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Gone, to the Evergreen Shore, from Moselle, Mo., August 31st, 1873, MRS. MARY F. EDWARDS, aged 28 years, 9 months and 18 days, the wife of Dan. T. Edwards.

She left a husband and 3 children. She lived fully in the Harmonical Philosophy, and she demonstrated that it would do to die by.

D. T. E.

BANNER OF LIGHT and OUR AGE please copy.

Born, to spirit-life, from Galesburg, Ill., Mrs. CORDELIA M. wife of S. R. Clark, aged 33 years.

She was sick only four days, and was unconscious most of the time to suffering. She awoke to consciousness in the Spirit World, free from suffering, and joyous with her new life. She made home happy and was beloved by all. She left a loving husband and son to mourn her physical loss, and to look to the beautiful truths of spirit communication and inspiration for her love and constancy still.

S. R. C.

Passed to spirit-life, from Duck Creek, Nevada, Aug. 11th, 1873, HENRY SUMNER only son of S. L. and E. S. Caldwell, aged 1 year and 3 weeks.

He returned promptly to comfort his mother who is a medium and succeeded beyond the most sanguine hopes of even the believers in our glorious philosophy. Before he had been forty-eight hours in the Summer-land, he would, through her mediumship, sign his name, and wipe her eyes when weeping, and perform many of the little antics which had made him so interesting to all of us while in earth-form.

N. K.

#### Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.]

## Trustee's Sale.

Whereas, John E. Sayles and Albert H. Walker, by deed of trust bearing date June 18th, 1872, and recorded in the Recorder's office of Cook County Illinois in Book 235 of Records, page 265, to secure the payment of a certain indebtedness amounting in the aggregate to \$20,991.50 evidenced by their six promissory notes of even date therewith, described in said Trust Deed, did convey unto me the undersigned as trustee the following premises to wit:

That part of Laframbois Reserve, bounded as follows, to wit: Beginning at the south-east corner of the north-east fractional quarter of Section twenty-seven (27) town forty (40) north of range twelve (12) east of the third principal meridian, said corner being situated on the west boundary line of said reserve seventy-eight (78) chains south of the north west corner thereof; running thence north eighty-two and one quarter deg. (82 1/4 deg.) east thirty-one (31) chains and ten (10) links to the west margin of the Chicago and St. Louis canal; thence north forty-two and six degrees (42 1/2 deg.) east one (1) chain and seventy-seven (77) links; thence north seventeen (17) degrees west eight chains and fifty links (8.50); thence north 54 deg. east 29 chains and forty-six (46) links; thence due north fourteen chains and twenty-nine links; thence south sixty-one and one quarter degrees (61 1/4 deg.) west, thirty-seven chains and ninety-six links; thence south 83 1/2 deg. west twenty chains and thirty links to the west boundary line of said Reserve; thence south along said boundary line twenty-four chains and seventy-seven links (24.77) to the place of beginning, excepting therefrom that portion of the above described land bounded as follows: Beginning at a point north eighty-two and 1/4 degrees east from the south-east corner of the north-east fractional quarter aforesaid, distant twenty-eight chains and forty-nine links from said corner; running thence north 82 1/2 deg. east ninety-seven links; thence west 56 deg. north, two chains and fifty links; thence due west three chains and ninety links; thence due south two chains and seventeen links; thence due east four chains and 33 1/2 links to the place of the beginning situated in the County of Cook, in the State of Illinois.

And whereas, by a certain other trust deed, of even date with the above mentioned deed, executed by the same parties, and recorded in the Recorder's Office, of Cook County, Illinois, in book 243 of Records, page 172, to secure the payment of a certain other indebtedness amounting in the aggregate to \$10,600, evidenced by their six certain promissory notes described in said trust deed, said John E. Sayles and Albert H. Walker, did convey to me, the undersigned, as trustee, the following described premises, to wit: That part of section twenty-seven (27), town forty (40), north range twelve (12), east of the third principal meridian, bounded as follows, to wit: Beginning at the southeast corner of the north-east fractional quarter of said section, running thence west along the line of said section twenty-six chains and seventy-five links (26.75); thence north twenty-three chains and fifty-eight links (23.58); thence east twenty-six chains and seventy-five (26.75) links; to a point on the west boundary line of said Reserve fifty-four chains and twenty-five links (54.25) south of the northwest corner thereof; thence south along said boundary line twenty-three chains and seventy-five links to the place of beginning, situated in the County of Cook, in the State of Illinois.

Both of said trust deeds being given to secure part of the purchase money of the said premises. And whereas it was provided in and by said trust deeds, that in case of default in the payment of said notes or either of them or any portion of them, whether principal or interest, on the day on which the same or either thereof shall become due and payable, or in case of the breach of any of the covenants made by the said grantors, then on the application of the legal-holder of said notes or either of them the undersigned, as trustee, should sell the said Real Estate and all the right and title benefit and equity of redemption of the said grantors, their heirs and assigns therein at public auction at either door of any building used as a Court-house, in the city of Chicago, for the highest price the same may bring in cash, notice having been given of the time and place of such sale by advertisement in some weekly newspaper published in the city of Chicago, in the English language at least once in each week, for four consecutive weeks last preceding such sale—and to execute and deliver to the purchaser or purchasers at such sale good and sufficient deed or deeds of conveyance of the real estate sold.

And whereas default has been made in the payment of the note of \$1,211.50, due July 1st, 1873, described in the trust deed first above mentioned, and also in the payment of the note of \$600, due July 1st, 1873, described in the deed last above mentioned, and of one year's interest on the balance of said notes, which was due June 18th, 1873, and Frederick Foldz, the legal holder of all said notes, has made application to me to proceed and make sale of said premises as directed in said trust deeds; and whereas, in consequence of such default, the whole indebtedness, principal and interest, has become due and payable; and whereas, said Sayles and Walker have authorized the undersigned, in writing, to have the premises advertised for sale in the RELIGIO-PHILOSOPHICAL JOURNAL, as a compliance with the terms of the above mentioned trust deeds. Now, therefore, by reason of the premises and in pursuance of the provisions of said trust deeds, I, Julius Rosenthal, trustee as aforesaid, hereby give notice that I shall,

On Monday, September 29th, 1873,

At the hour of 12 o'clock, at noon, sell at public auction, at the east door of the Old Court-house, on south Clark street, between Randolph and Washington streets, in Chicago, Cook County, Illinois, to the highest bidder for cash all the premises in said trust deeds and herein above described to wit: first the premises described in the first trust deed above mentioned to satisfy the whole indebtedness secured by said first trust deed, and secondly the premises described in the second trust deed secured by said second trust deed, together with all the right title benefit and equity of redemption of John E. Sayles and Albert H. Walker, their heirs and assigns therein.

Dated Chicago, Aug. 26th, 1873.

JULIUS ROSENTHAL, Trustee.  
ROSENTHAL & PRINCE, Attorneys,  
180 South Clark St.



# Inner-Life Department.

## CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

### Philadelphia Circle of Light.

#### Invocation by William White.

[Brother White of the BANNER OF LIGHT was recognized, immediately after taking control of the medium, by two ladies present at the Circle of Light, one of them, a native of Massachusetts who had met Bro. W. in Boston; the other lady a resident of this city (Philadelphia) had also met him in Boston.]

Give me that shell! The back of which was arranged in the form of waves, lay upon the table. He took it in the hand of the medium, passed it to each member of the circle, bidding them press it to their lips, then retaining it in the medium's hand, gave the following invocation.]

Oh! beautiful waves from off the surface of the ocean of intelligence, give those kisses to the shores of eternity, and write with thy best hand of love within the bosom of the crystal surface of the shells, whose very veins and ribs on their backs tell of the spirit of intelligence that courses through their souls and reflects back light to the very grains of sand. May we, ever like them, go dashing through the waters of life and wash all trouble away! Oh, let the waves bring some messages of comfort from within the shells of life, so that we may drink from the ocean of love, forevermore.

May we stoop to humility and rise to that exalted acme of light which will elevate us above the darkness of this world. In the name of that Infinite Ocean of Love where all mankind must go, we take passage in the beautiful ships of immortality, knowing that they on board will let fair winds blow, and waft us over the glorious sea of eternity.

[Concluding his invocation he made motions upon the table with the sea-shell, as if dipping it in a stream and then passed it to each person present, with the request that they drink with him from the "river of life."] I do not suppose for one moment, that there is a member of this Circle of Light but who will join with me in sending from this circle kind greetings to the BANNER OF LIGHT. These friendly greetings with all of you, I did not meet when in the form, are highly pleasing. We will find that we had met time and again, when we come to analyze these seasons when soul speaks to soul, and makes manifest the harmony which exists between this and that circle. We, the intelligences that control both circles, send words of love and assurance that the BANNER OF LIGHT shall float forever! Oh, beautiful "Banner" of heavenly light, every star of thine shall shine, and every fold shall float beyond the shores of eternity!

Charles Dickens.

Oh! the beautiful "Banner" of heavenly light! thy dear stars sung aloud when another bright star was added to their number for the spirit centennial. William White has gone home to edit the BANNER OF LIGHT in yon Summer-land, and, oh, use your brain with all your might! Come up higher, beloved Brother, for thou hast passed through tribulations, even that of fire. Oh, come up higher and be a star in the beautiful BANNER OF LIGHT which can not be consumed.

Prof. Robert Hare, M. D.

I desire to join with Charles Dickens, and every member of this Circle of Light in sending kind greetings to the BANNER OF LIGHT and the Boston Circle.

Theodore Parker.

Brother White is not lost but is found by you to be just as he has ever been in earth-life. Send greetings from the Philadelphia Circle of Light to the BANNER and the Boston Circle. Oh, may that divine principle of the true motherhood of nature we find in the Jesus' principle of love, ever be placed over and around you forever and forever.

Inebur Jack.

Consider the lilies of the field, they toil not neither do they spin, and Solomon in all his glory was not arrayed like one of these. I do say that Solomon was not arrayed like one of these. [A couple of large white lilies were in a vase that stood upon the table. This was the fourth anniversary of her passage to spirit-life.] I come from my beautiful home of light in the Spirit World to testify that through the BANNER OF LIGHT my Brother (the medium) was brought to light, and I dedicate this to editor White as he was the instrument in bringing him to a knowledge of the truth. I will endeavor to consider these lilies in the light of making and breaking the way for future generations and one of them represents that Banner of Light. I would like to plant them in the fair land of Elysium; yes, I take and plant you in that land of the soul sometimes called "over the river," [taking one of the lilies in her hand,] hold you with your face to the sun so that you may grow like the vigorous sunflower in the pure sunlight of truth. The violet does not know the value of sunlight until deprived of it, and so, dear ones, it is, in regard to the sunlight of truth. I take these two beautiful flowers and dedicate them to the Banner of Light. Yes, Brother White, go to thy work for it has begun. You have joined us in this work, in the spiritual editorial rooms of the BANNER OF LIGHT that is sent forth to mortals by the beloved ones.

Lucy —

I am a colored person and am just as respectable as anybody that comes here. I found Jesus before I got over here. I found him to be love and truth. I did not want to wait for him until after I passed over. I lived down in Alabama and it is six years since I passed away.

Communication from Judge E. S. Holbrook.

I took occasion through your valuable paper of May 31st, to address a few thoughts to the public as to the expression of principles—suggesting and urging that the Spiritualists in their assemblies at sometime give to the world a brief statement of the facts and principles to which they hold as well established and generally undisputed. I gave also a few reasons of my own why this should be done and replied to some objections that I fancied might be raised. In furtherance of such suggestion, and in order to actualize any idea and give it shape to the minds of others I send you a draft of what I consider would be fit and proper as such a statement for the consideration of your readers. Let me say then, for experiment that we maintain as true:

1st. That man, in his nature immortal, capable, and desirous of endless growth and happiness, continues to live after the death of

the body, as a spirit in a Spirit World, with subjective and objective realities, greatly analogous to this world under law unchanged and unchangeable.

2nd. That the Spirit World is near and around us; that the spirits, (the "angels" of past ages) exhibit themselves to, and commune with us, giving demonstrations in manifold ways; in degree proportionate to their power, our conditions to receive, and our present needs; but sufficient to satisfy and convince the candid inquiry that they can and will give aid and counsel in any department of this life and especially will and do instruct as to the reality and conditions of the life that is to be.

3rd. That, according to our intuitions, our reason, and the revelations so made, the Spirit World is natural; that the religious and moral elements of man, in constitution and action, are as natural as his intellectual; that the observance of the true, the right and the good, and their non-observance (virtue and vice, righteousness and sin), inevitably by fixed law, produce their natural effect—a higher or a lower state of happiness, and capacity to enjoy; and hence all that will produce a better condition should be constantly sought for, and all else carefully avoided.

4th. That the Divine Spirit, the Great First Cause, though above our thought and expression, is supreme in love, power, wisdom and justice; that all mankind are our brethren; that it is our chief duty, as it should be our greatest pleasure to show toward each other the attributes of our common father, and thereby advance the right, repress the wrong, and pass onward and upward to better conditions, and a higher life.

5th. That the soul, the intellect and the conscience, should be free to determine what is truth; that all sources of knowledge should be open to critical investigation; that the learning of all the past, the teachings of the wise of all ages, upon either plane of being, mortal or angelic, including all the sacred books: Brahminism, Buddhism, Parseeism, Sybilism, Jewish, Christian, Mohammedan, Swedenborgian and Spiritualistic, though they may be profitable for instruction and doctrine, should not be received as unquestioned authority, but only as they, by their intrinsic merits, produce to the unbiased judgment, a conviction of truth; and that individual action also should be free, so far as not inconsistent with the public good.

As corollaries of the foregoing proposition, (the more clearly to define our position as to the prevailing theologies of the day), we maintain also negatively:

1st. That there is no personal devil, nor any power of evil antagonistic to the positive power of good; all evil, so-called, being the lesser good, or the failure of perfect good, and all demoniac or evil spirits, being the spirits of mortals not yet developed to the standard of goodness, by which we judge them.

2nd. That the doctrine of the forgiveness and remission of sins through bloody sacrifice and all the dogmas based upon this are substantially untrue—while, nevertheless, it is true that the world is blessed by the teachings and the example of those who give their life to the support of the truth; and it is sometimes true that the sinful by high resolve and persistent effort, pass out from their sins till they be remembered no more.

3rd. That the Jewish and Christian Bibles are not plenary inspired, nor are we under obligation to believe and receive more of them than our free reason and unbiased judgment can accept and adopt as true and valuable; while we may admit that they are more full of spiritual truths and sentiments than any other ancient books, and were as to some parts and some extent, written under an inspiration from those spirits who then communed with those in the earth-life.

4th. That no miracles are wrought by the suspension of natural law, nor by the power of Deity, specially interposed, directly or indirectly, and that all pretended histories of such in any age are as to the reality untrue; while it is true that many facts of every age, and more than any of this age, are, seemingly by the laws of nature, as commonly understood, but not so in fact; such laws being full, perfect, universal, harmonious and unchangeable, and every fact and truth, when rightly known and understood, being always consistent with every other fact and truth in all the universe.

5th. That there will be no resurrection of the body; that death does not introduce us to a changeless state of happiness or misery; that there will be no general judgment far in the future to be read out of a "book of life," whereby a low-lived heaven will be awarded to those who have accepted certain dogmas, and a hell to those who have not; but on the contrary, that death lays away the material body leaving the spiritual, and introduces to a higher and better state, where there is continual judgment out of the record of life, and where each one, unaided and untrammelled by creed, is free, as he is capable to find a heaven, such as his aspirations and qualities entitle him to receive, and enable him to enjoy.

Now then, innumerable instances of the beneficial, practical operation, or effect, of such a declaration, might be given; but I will state only one for the want of time; that of causing our attitude toward the Bible, and all the religions based thereon to be the better understood. One charge continually made against us, is, O, you don't believe the Bible, nor in religion, and you are infidels! All enquiries particularly in the Christian ranks should be instructed as to our true position herein; especially when great errors can be easily corrected, and the advantages that a concise, clear statement in printed form that has general sanction; and that can be read and re-read by all at their homes, has over discursive volumes and verbose declamations by individuals, must be apparent to all.

The above proposed declaration of principles was drafted to be published as a part of the article referred to above, of May 31st, but was then omitted for want of room; and if any one chooses to consider the matter at all, so far as I am concerned, in order that my reasons may be known (and which I do not wish to repeat here), this article should be taken in connection with that. Since then it has been my fortune to meet with many Spiritualists far and near, and there is surely a great many of them that are waking up to the necessity of a common expression of well conceded facts and principles, for the good it will do in the advancement of truth, and the repression of error. It seems quite apropos now that the National Association of Spiritualists will soon hold its annual session, for me to make what I deem to be some further practical remarks upon this subject.

The National Convention being composed of representatives from lesser conventions and societies, is the most proper body to give expression to the facts and principles commonly accepted as true; and if it is deemed that there is anything in my proposition, it is suggested that this is a proper occasion to act thereon, or if not now, then to prepare the way for such action at the next convention. And moreover, if the representatives to this convention shall undertake (as I think they ought not, as I have before stated) to bring before the convention any matter foreign to Spiritualism (and I will instance social freedom), and will pay most of their attention to it as has been done in previous conven-

tions), I will suggest that a brief and clear statement of what is meant by it be made by the convention, for the better understanding of it by all enquiring minds, and I will add, for the good of all concerned.

Do you begin to inquire how it is, that, if I regard social freedom as an error, and if I believe that Spiritualism in formulating its truths would be the more powerful, then why not freedom in the same way, and thus error be propagated? I have a ready answer. Error will not bear close scrutiny. It endures not well the crucible, the scalpel, the probe and the lens. Social freedom, if an error, may get along well while it deals only in glittering generalities; but when it attempts to actualize itself, give the details of its workings, and present to the investigators the proper illustrations and examples, it will defeat itself. Hence I invite it to such a work. In such a process some of its devotees might be self-convicted. "You don't understand" now passes continually, like a shuttlecock, to and from friend and foe. The reason why "you don't understand" must be owing to some falsehood somewhere, some false expression or some want of precision. In a matter so weighty as this is said to be, being at the center or base of all reforms, it is really too bad that there are so many that do not understand, as many minds in concert are better than any one mind alone. I will urge for the advancement of the truth, that such a statement as I have called for be made.

If Spiritualism be pre-eminently superior to other religions in anything, it is in this, that it is scientific. It comes with its facts and demonstrations, and its principles based thereon as other sciences, and like other sciences let it formulate itself in such a way that it can not fail to be understood. True science is unitary, so to speak, and has no two methods, nor various schools. Why are there such divisions and discords among the Christians; so many that you may literally box the compass with its 360 degrees with their various shades of belief? Because the source of their religion is uncertain, because their several oracles all along through, from the stories of the serpent and Moses in Genesis to the scarlet woman and the devil in the Apocalypse, are subject to different readings, different interpretations, some parts utterly inconsistent with other parts and as a whole uttering no certain truth. Hence it is that the religion has been so little of a success.

As to ourselves having started with a science, let us maintain our integrity and give little occasion to that divided church to assert, that from our divisions, we also show our want of science, as well as by our conduct that we show that we have not a devil, as they faint would believe. We stand in great danger of departing from the scientific line; for our phenomena are beyond the old landmarks of knowledge and having once departed from them like cattle in a fresh field of clover, we know not, or forget, when we should stop. Also we stand in great danger in departing therefrom; for the history of the world will bear witness that when there are no scientific landmarks, and have no scientific limitations, all becomes inverted; no more the exact thinker, but the boldest adventurer, the wildest enthusiast, the most reckless iconoclast, the most extravagant rhapsodist, becomes the hero or the heroine of the hour. Hence it is that fanaticism has had more martyrs and monuments than truth. If there be, or ever should be, in our cause, or threatening our cause, a blind furor, a zeal without knowledge, an enthusiasm baseless and unreasonable, a fanaticism, a disposition—unlike nature that works to its ends by slow degrees, to leap at once far into the natural and the unknown, I present this, the formulation of truths upon facts and demonstrations according to the scientific methods, and living up to them simply, "Thus far and no farther," as the most reliable barrier to their damaging influences.

Speaking of this convention, Mr. Editor, reminds me to say, before I close, concerning it and its management (albeit I am somewhat digressing), that there is a *just right line* somewhere. Conservatism may not go far enough, and radicalism may go too far; and, as usual, this *just right line* lies between the two extremes. As I understand, at least some of these conventionists do not propose to have a focus of thought, no speciality, but on the other hand propose to dissipate and attack alike, and at once, each and every evil in the world. I have seen it somewhere stated, or intimated, but I cannot recur to it now, that the old pioneers in the cause, had ripened out, gone to seed, as it were, in Spiritualism proper, its facts and philosophy, and now were chaffing under their superfluous magnetic strength, and hence must seek for fresh encounters with new powers. This proposed free-flight may or may not be wrong, but it savors surely and strongly of the mad-cap enthusiasm of inexperienced youth. What young preacher ever went forth from his divinity school without feeling that he would meet and overcome easily every foe? and that that did not feel, when he was old, that it was quite a mistake? All things at once! When Lincoln was importuned to plunge into a war with England, he replied, "one war at a time, gentlemen." You, Mr. Editor, have been throwing cold water on some conventions—for instance, the Cincinnati convention, and this convention that is to be; probably because they undertake too much, and hence will not do anything well. For my part, I feel the chief work of our conventions, great and small, is now, and will be for sometime to come, the establishment and propagation of Spiritualism, its facts, principles and philosophy, the same that your paper is doing; that their work is like that of the schools to prepare the mind for work; and then, when the scholar goes out into the world of action, he will go into every good work, every where, and with every body that he may choose. As this association was formed specially of and by Spiritualists for Spiritualism proper, it is a manifest departure to direct its work to any special reform; and to make the platform alike free to every thing, as is proposed, it has then no speciality even for Spiritualism. It is every thing in general, and nothing in particular. It no longer merits the name. It is an all-mouthed nondescript, appropriate name for which cannot be invented, at least by mere mortals, some of the inspired may do it. The nearest approach to an appropriate name, is Babel, but I think some would not like that on account of the association; for when the builders talked every thing, the tower ceased to rise, and if my memory serves me right, it is not yet finished. I will cease this useless labor, and come to my suggestion (which may, or may not, be useful), which is, that the platform be so far restricted that the foreign elements may not appear as a matter of right, but only upon special invitation; so that the original design of the society and character of the platform may be preserved, and Spiritualism have its original superior position and right; not simply an equal with all other reforms, hobbies and isms of the day. In this way, by this middle ground, I think that division and contention may be avoided, and the society be preserved for usefulness to coming years.

Chicago.

## Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

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PRINCETON, IOWA.—J. W. Walker writes.—To read the JOURNAL is my chief pleasure. Its teachings are truths, at least as I see them.

INDIANOLA, TEXAS.—S. J. Finck writes.—No one can long read the JOURNAL but who will be willing to pay for it. Don't loose faith in Humanity.

XENIA, OHIO.—D. B. Tiffany writes.—The JOURNAL and LITTLE BOUTIQUE come regularly to hand and are welcome visitors, and both are much sought after by my neighbors.

HOLDEN, MO.—W. J. Atkinson, M. D. writes.—I am at Holden, Mo., where I will diagnose and prescribe for diseases. Patients giving a statement of leading symptoms. Terms, \$2.

GALVESTON, TEXAS.—S. G. Crozier writes.—I have been for many years a subscriber to your very valuable paper; Indeed I would sooner go without three dinners in the week than your paper once.

NEWARK, O.—J. R. Scott writes.—I am very much pleased with the LITTLE BOUTIQUE of beauty, and I wish that every family in this broad land could be supplied with a copy to gladden the hearts and lighten the pathway of the little ones that are so soon to control the destinies of the country.

LIBERTYVILLE, ILL.—R. Walker writes.—Be it understood that I have no home of my own on this earth, therefore, I move from pillar to post, but I have a reserve fund for the glorious JOURNAL. Long may it live; I love it above every other paper I ever read, either in America or England, for the last fifty years at least.

EAST RUFERT, VT.—Gustavus Reed writes.—The glorious old RELIGIO-PHILOSOPHICAL JOURNAL is more than meat and drink to me, and I don't see how I could get along without it. I am old and sickly, but intend to continue to take the JOURNAL as long as I can get means to pay for it. I lend it to all who will read it.

INDIANAPOLIS, IND.—Abner J. Pope writes.—Enclosed please find one dollar for the LITTLE BOUTIQUE. I am more than pleased with it; the reading matter is of the right sound and sense, and if every one could only be induced to read it, there would soon be a great change for the better in the human family. The JOURNAL I read with great pleasure.

SHELLSBURG, IOWA.—S. H. G. Rathburn writes.—In regard to the LITTLE BOUTIQUE, it appears to be the thing needed. Indeed, in our family the old children, as well as the young, are enlisted in it, and then its grand thing among grandchildren. Spiritualism is gaining ground in and around Shellsburg. The clergy say its work of the Devil. Within four miles of this place, strange pictures appear on the window lights.

HASTINGS, MICH.—E. F. Wolcott writes.—Send on the JOURNAL. Our starving souls are crying out for just such food as the JOURNAL brings every week. It is just what we want to cheer our hearts and light up our homes in the long winter evenings. Our little one wants the LITTLE BOUTIQUE, and we must have that too. The great truths are entering their souls, and we rejoice and thank the angels who led us out of the paths of ignorance and superstition, and opened our eyes to the great truths of spirit-communion.

LOUISIANA, MO.—Mrs. Mary DeGroodt writes.—Enclosed please find three dollars to renew our subscription as the old one has run out; for we could not possibly think of doing without the JOURNAL. It is food and raiment to us, and its weekly visits are looked forward to with great anticipation and pleasure. We are never disappointed, for its pages are ever loaded with soul-stirring thought and inspiration. Its descriptions of spirit manifestations are so vivid, startling and convincing, that to many of us it is the most interesting portion of the paper. Why should it not be? For do they not bring to light the blessed truths of immortality without a doubt! And is not a fact, a known fact, better than all the theories in the world? Do not for a moment think that I discard theories, for I think they are quite as essential to our philosophy as manifestations, and when the time comes when by the aid of manifestations theories become facts, then indeed the Philosophy of Life shall become the glorious study of all mankind.

BATTLE CREEK, MICH.—Thomas Cook writes.—Again I am inspired to pencil you a few thoughts and itinerant etchings. I last wrote you from Holly, from whence I proceeded to Detroit, where I was instrumental in dispensing the bread of life on Sunday, on two occasions. Of course I do not please all parties, for there are in Detroit, as in other localities, anti-Woodhullites, anti-Christians, Woodhulls, etc., etc. But I turn neither to the right nor left to meet friends with the "mammon of unrighteousness," or the unrighteousness of any ism, but "hew to the line, let the chips fall where they may," guided only by the polar star of eternal truth. From Detroit, I came on the Michigan Central R. R. to this place; lecturing only twice to public audiences, viz: Ann Arbor and Marshall; although I stopped at most of the other places en route, but owing to the apathy of the Spiritualists, I did not lecture. And even at the two places mentioned, I mounted a goods-box and spoke in the streets, and had the great satisfaction of having, on both occasions, large and attentive audiences.

COUNCIL BLUFFS, IOWA.—Will S. Shoemaker writes.—At a social gathering of the Spiritualists and children of the Lyceum, held at their Hall, Tuesday evening the 19th ult., for the purpose of a good-by meeting to Bro. A. Lunday, the inclosed preamble and resolution were unanimously adopted, and ordered spread upon the records of the society, and a copy turned to the JOURNAL for publication. Our society here, though small, is in a good, healthy condition, and on a firm basis. We have a good local speaker in the person of Benjamin Winchester, who fills the speaker's stand occasionally, in the absence of other speakers from abroad.

WHEREAS, Bro. A. Lunday is about to leave us, The First Association of Spiritualists and the Children's Progressive Lyceum, of the City of Council Bluffs, Iowa, in commendation of Brother Lunday, we offer the following resolution:

Resolved, That we appreciate the services of Bro. A. Lunday, as vice-president of the Association and conductor of the Lyceum, and commend him as a worthy brother, entitled to the confidence, love and respect of Spiritualists every where.

WEST RICHFIELD, O.—S. S. Clark writes.—On Sunday, August 10th., the Spiritualists and friends of free-thought, held a Grove Meeting near Bennett's Corners, O.; said meeting was a decided success. A. B. French, of Clyde, and J. E. Mehan, of Charlestown, addressed the multitude, with well chosen words of instruction, comfort and consolation. During the meeting, the following memorial was presented by friend, commented upon most feelingly by Bro. French, after which it was unanimously adopted by those assembled.

MEMORIAL.

WHEREAS, Through the outworking of nature's unchanging laws, our respected and much-loved sister and friend, Mrs. Elsie Chadborn, of Weymouth, Ohio, also, our esteemed and valued brother, Mr. Henry Bangs, of Royalton, Ohio, have passed from the material to the spiritual, therefore, we

Resolve, That in their lives and characters we find much worthy of pattern and imitation, and while we mourn their physical loss, we would bear in mind that our loss is their gain, and while we sympathize with the bereaved families, we would commend to them for consolation the beautiful belief that they are not dead, "neither sleepeth," but still live, still love them, and that their beautiful spirits still linger near to comfort, guide, and bless them as they walk the troubled pathway of earth-life, and that now they are waiting and watching to welcome them home, to welcome the dear ones to that "Better Land."

WEST EAU CLAIRE, WIS.—Mrs. T. D. Geddings writes.—Knowing that you are devoted to the cause of truth, we feel that you will be interested to learn of its progress in this little corner of the moral vineyard. We think we speak advisedly, when we say that the liberal element here is being rapidly developed, and the cause advanced by the energy and zeal of our most gifted inspiration-speaker, Mr. Dickson, who discourses for us every Sunday, from the river of life, and gives us to drink of the waters of the river of life. I will now give you a brief sketch of some of the physical manifestations that have come to us at times since the formation of our circle, some time in February last. For a long time we did not receive much except in the way of table-tipping and spelling out sentences by means of the alphabet, etc. A few evenings since, as a few of us (six in number, I think) were seated around the table in a dark circle, the strings of the guitar, standing about four feet from the nearest person, were struck four times distinctly. On one evening, while sitting in the dark circle, the room was lighted up so as to render objects quite distinct in the room. Early in the summer the spirits directed us, by tipping the table, to procure a "planchette" and they would try to write for us. Since then we receive communications in this manner daily, and as some are quite interesting, we take the liberty of sending one to you, which you can publish if you think it worthy of publication. The questions were asked by a person sitting at the table, the answers being immediately written out by "planchette," our fingers, mine and my husband's, being placed very lightly upon it.

SHAWNEETOWN, ILL.—A. Cadwell writes.—I have just read a sermon in your JOURNAL of August 30th, and never have I read anything that gave me more comfort. Can it be possible that I shall again meet my dear lost companion, that I shall know him, and he will love me the same as he did in this life? If I could only think so, I should feel perfectly happy. God bless the man who can preach such a sermon. I am only afraid that he is mistaken. Every body here is down on Spiritualism. I am all alone, and am only waiting to be convinced. The hope that my husband is sometimes near me, is all that has kept my heart from breaking. I live in hopes at some early day some good medium will visit this place. If I had the means to spare, I would pay any good speaker's expenses to have him come to this place and lecture a few days. Surely if there is any truth in Spiritualism, it will reach us in a short time.

The above is the real feeling of almost every human soul in the hour of affliction. But for the load of folly that Spiritualism is carrying that in no wise appertains to the Philosophy of Life and spirit communion, millions of the best men and women would at once become out-spoken and give a hearty support to Spiritualism.

It is time for Spiritualists, who repudiate the free-lance exorcism that is trailing our glorious banner in the mire, to arise in their strength and wash it clean from its pollution. [EDITOR JOURNAL.]

ZIONSVILLE, IND.—B. F. Clark writes.—I have been accustomed to writing a short letter now and then to some Spiritual journal giving the progress of Spiritualism in my locality. Since I have been here, I have been so occupied with a large retail business, that I have neglected to respond as I see other localities are doing. I am glad to say the glorious light of Spiritualism is breaking in on us but regret it has a large amount of fogism to contend with. We have a beautiful little town of two thousand inhabitants, and within a short drive of the city of Indianapolis. The town is in possession of some churches with tall steeples and bells ringing long and loud, and large congregations. The different congregations, in some respects, are at sword's points with each other, but all agree on one point, viz: a person is liable to be forever lost if he does not believe as they do, no matter from what standpoint he may look. A pastor of one of these churches met me on the street, a few weeks ago, and asked why I was so seldom at his church. I told him perhaps I had attended his church far more often than he would likely have attended an organization representing my views, had there been an organization of the kind here, which would be styled Free-thinkers, Friends of Progress, Spiritualists, or some other appropriate name. "Ah!" says the good old pastor, "you have been imposed upon, as they know nothing about the spirit-land of late; nothing has been handed down since the olden times." A short time after this, I noticed some handbills gotten up by this same pastor (whose name is Mr. Logan) calling the attention of the people to a lecture on the "Devil," which he would deliver at the Presbyterian Church. The lecture was largely attended by Presbyterians, who expressed themselves greatly delighted by it. Mr. Logan claimed that a meeting had lately been held in Hell, by the Devil and his colleagues; deep plans had been laid by them for our destruction, and that they would exert themselves to the utmost to execute their designs. Now what I want to ask Mr. Logan and his deluded audience is, how can he be receiving fresh news from Hell, and nothing can be received from our friends in the spirit-land?

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## A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and one world, I desire to make this brief statement.



## Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

## To Whom it May Concern.

We send Greeting! The following letter from a loved and revered friend, speaks for itself, and in publishing it we feel that we are doing the cause of truth and humanity a great good. This letter is but one of many that we have received, and in our reply we wish it distinctly understood, that, by word, writing, or speech, we have never advised, sanctioned or taught sexual promiscuity; nor do we believe in it! But on the contrary, we believe in the divine matehood of one man and one woman, and the family circle, and the children of that circle, the results of a pure wedded life; the father and mother of the first child, the parents of all the rest in that circle, and not one mother with many fathers, or one father with many mothers; and any departure from this divine law of life, is a curse, instead of a blessing to the human race, or to the family circle!

Furthermore, we hold that the effect of the promiscuity of the sexes must tend to deprave the human family, and destroy the love of children for their parents and for each other, and more than this, we know that the family in which there are two or three kinds of children, are not as genial and happy as where there is one father and mother in the family, and in the exact proportion of the inter mixture of the blood of two or three fathers or mothers in one family, just in that proportion are the children cold, distant and unhappy here in this life, hence must be distant, cold and chilling to each other in spirit-life. Therefore, we feel it a sacred duty devolving on us to enter our solemn protest against foisting on to Spiritualism as a postulate or teaching, the experience of the individual who may be guilty of crime or error. We now give our friend's letter. It is as follows:

E. V. WILSON, Esq., DEAR SIR:—If you received the paper sent, you know of our sad loss; still, in the dear uncle's death, we mourn not as one without hope, for I know that his spirit is around the loved ones at home at all times. He was a pure Spiritualist, and thank God, never for one moment imbibed the vile teachings of Victoria Woodhull. Her papers contain venom too poisonous to be allowed publication. I beg you to read the article published in her paper of August 30th, "Questions and Answers," by Harris and herself. Pardon me for calling your attention to such an obscene article. I feel it my duty to do so. I was terribly shocked to hear the other day that you had become an advocate of free-love, or lust, as you may please to call it. I cannot believe it. Tell me in the name of all that is pure and true, if it is so. I cannot think we have been so deceived in you. If so, how changed from the man you were in our midst, who seemed to love wife and children, and a pure moral character, above all things in this world. The teaching of our spirit friends is too pure to lower the morals. If you are still the pure-minded E. V. Wilson that our family respected, work in God's name, against free-love, at the coming Chicago Convention. You can give some good sledge hammer blows at the root of this evil. Don't think my language strong, for it seems to me that words cannot express contempt enough for obscenity, and doctrines proclaimed in the *Woodhull & Claflin Weekly*. Hoping to hear you deny having any idea of imbibing these doctrines, as I hope you will. I remain yours.

Evansville, Ind.

You need not fear, my friend, that the Gentle Wilson will ever cast away the pure love of Farmer Mary for any such system of folly. Mary and the Gentle Wilson are well posted in all that is going on. We have never by word or letter inculcated any system of sexual intercourse not sanctioned by the laws of the land. We are not advocates of free lust, promiscuity of sexes or social freedom.

At the Henry County Quarterly Meeting held in Cambridge, Ill., in reviewing this free-love system, we stated, "The time will come when Victoria C. Woodhull and her views will be quoted, as the Judas or Jesus of Spiritualism, as may meet the fancies and views of her friends or foes." It does not follow that by thus referring to her, we believe in her, by no means. Our spirit band in their teachings have never taught us these things, but on the contrary, our views of the sexual relation between man and woman, are very different indeed, and we can say to you, dear friend, that we are not free-lovers after the manner experienced by Moses Hull and his wife Elvira.

We believe in the divine right of pure spiritual matehood for time and eternity,—the mating of two souls in contract for life, and that this contract gives the man no right to violate the body or person of the woman or wife for sexual purposes, save when in the fullness of woman's free nature she desires, and then only for the purposes of maternity. At another time we will more fully elaborate thoughts on the subject. We do not expect to be at the Chicago Convention, for the reason that we are under prior engagement, that must be filled. We quote from a letter dated at Chandlerville, Ill., Sept. 1st, 1873:

If you are one to represent the Spiritualists of Illinois at Chicago, put down Woodhullism and her advocates. Stand by Brother Jones.

J. W. EVANS.

You need have no fear, Brother Evans, we shall stand by the RELIGIO-PHILOSOPHICAL JOURNAL and its editors in all that is right and true.

At our Fifth Quarterly Meeting, we expect to hear these things brought out, and we have no fear of the truth.

## Department Editors.

The Woodhullites have congratulated themselves by private correspondence and otherwise that they would soon overlaugh the RELIGIO-PHILOSOPHICAL JOURNAL, through the Department Editors of the paper. The nincompoops who hold the hats of the priesthood, while they are officiating at the family altars, etc., etc., warn us to heed which way the wind is blowing and steer our craft accordingly.

Knowing well our duty in all emergencies, as a fearless exponent of the Philosophy of Life, we called upon those occupying the positions of department editors to speak for themselves.

Loyal major-generals never hesitate when called upon to respond, and give their views in regard to measures proposed to the council by the chief in command.

Last week Dr. H. T. Child, of Philadelphia and Dr. E. D. Babbitt, of New York, and this week E. V. Wilson, of the Frontier department, have spoken in tones of unmistakable loyalty to our philosophy, utterly ignoring the free-love scourge of the Woodhullites.

But one more remains to be heard from, Dr. Carr, of New Orleans.

It gives the editor and proprietor of this paper great pleasure to be able to congratulate the readers of the JOURNAL, and rejoice with them, as rejoice we know they will, to be assured by these veteran workers in the cause of Spiritualism that they have no sympathy with a doctrine which has well nigh made shipwreck of so many good men and women, who have been allured into sympathy with the terrible theory that leads to *libidinous* practices, disgusting to all well-thinking people, no matter of what religious faith or nationality! Even the Mormons, the Oneida community, and the Turks shrink from carrying sensualism into the beds of married women and school girls. It is as Swedenborg taught, a doctrine which originates in, and is promulgated only from the lowest Hell.

## Father Abraham.

Rev. Moses Hull alludes to old Daddy Abraham, of primeval times, as an illustrious example, one who practiced his peculiar, lustful theories. Perhaps no greater rascal ever lived than this same Abraham, and were he today a resident of Chicago, he would be arrested for his treatment of Hagar, and sentenced to the penitentiary for two years. No sooner had he accomplished the ruin of his servant, than *his love changed!* This is a right that Moses considers inalienable, and, indeed, Abraham thought so too, when he found it convenient to lessen the expenses of his household.

Undoubtedly Moses was somewhat muddled when he alluded to this ancient free-luster, for it would be difficult to find a meaner man than he was in our City Council. But here is the point—he *changed his love* when he had ruined poor Hagar—this *change* is the grand corner-stone of Moses' philosophy, and on it Mrs. Woodhull stands, while Hagar, hungry, cold, despairing and desolate, stand out in the cold, or have entered houses of prostitution, as the last and only resort!

## They Are Coming.

Just as we go to press we clip the following from yesterday's Cincinnati daily paper.

The Spiritualists convened at Thoms' Hall, Cincinnati, Sunday morning, and resolved as follows:

"WHEREAS, All Spiritualists are to-day accused of being free-lovers; therefore, Resolved, That we, the Spiritualists of Cincinnati, repudiate said theories of free-love as being neither true nor a part of Spiritualism.

Resolved, That we believe the majority of Spiritualists to be opposed to said theories.

Resolved, That if the National Association of Spiritualists are to be controlled by free-lovers and used in the interest of their cause, that we shall consider ourselves, as a society, independent of any affiliation with said National Association of Spiritualists.

Resolved, That we shall send our full quota of delegates to the Chicago Convention, with instructions to oppose by voice and vote the further alliance with free-love; or else to advocate a division of the ranks of Spiritualists, so that all true adherents may be enabled to rally under a pure and true organization.

The following delegates were elected to represent the Sunday-school and Lyceum: G. W. Kates, W. B. Sheppard and Mrs. Mary Graham. The delegates to represent the regular society will be elected next Sunday.

BIBLE IN INDIA is out of print and shall not be able to fill orders until further notice.

Mrs. ADDIE L. BALLOU has just returned to the city from a very successful lecturing tour in Michigan.

Dr. Dumont C. Dake.

"A pleasant and interesting interview, with narrative and experiences from him, was quite agreeable, since we had not met till June 20th in Chicago, since he came to us several years ago, a young man full of life, ambition and enterprise, to ask our advice about following the direction of spirit intelligence in matters pertaining to life and business. We heard his story, viewed and interviewed him at the time, and varying from our common rule in such cases, advised him to obey the intelligences that to us seemed to understand the subject. He and hundreds of persons whom he has cured by Spirit aid and agency, which he always acknowledges, have rejoiced in the success that followed. The doctor keeps his body in a pure and healthy condition by obeying the rules and discipline of health. He is of himself full of vital magnetism and the well balanced elements of life, and as we look at him we do not wonder that he is a powerful healer and restorer of the sick and diseased. He is doing a good work in Northern Illinois and Iowa and Wisconsin, and wherever he goes the truth will not suffer by being put under a bushel by him.

We give the right of fellowship to Dr. Dake, and shall expect to see his path leaving a light

along its way long after we go to live in the Summer-land. If however some old school preacher should come across him and witness his cures, such would no doubt forbid him, because he does not use the name of Christ nor do it for "Christ's sake," but the poor and peniless are healed by him as well as the rich and proud.—W. C.

The above encomium is taken from the BANNER OF LIGHT. It is a just tribute from the pen of Hon. Warren Chase. Dr. Dake is a genuine medium and a gentleman of culture. The Doctor is about to visit Minnesota and the friends will have an opportunity to consult him at the Metropolitan Hotel, St. Paul.

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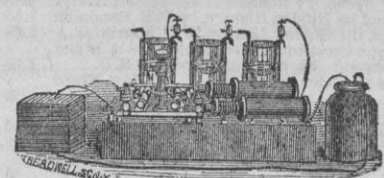
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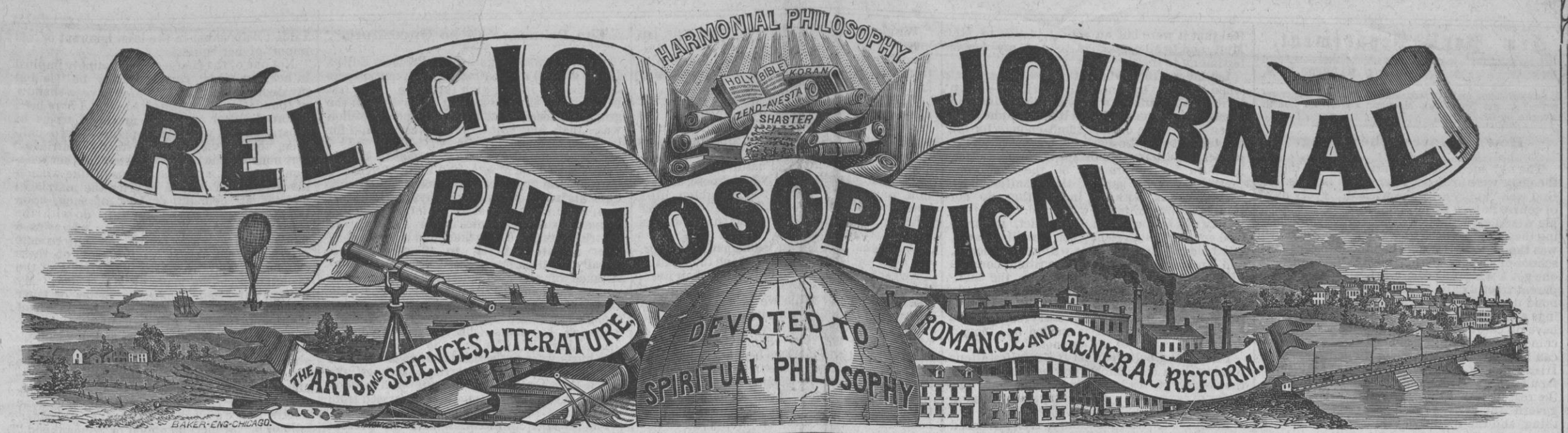
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VOL. XV.

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CHICAGO, SEPTEMBER 27, 1873.

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NO. 2.

## Original Poetry.

### THE TRAGEDY OF MOSES.

[After Hood's "Bridge of Sighs."]

BY EMMA TUTTLE.

One more unfortunate,  
Bankrupt for breath:  
Rashly importunate—  
Tickled to death!

Take him up tenderly,  
Lift him with care;  
Decomposed fearfully,  
Scent all the air!

Look at his papery  
Ink-spattered drapery,  
While the filth constantly  
Drips from his clothing!  
Take him up instantly!  
Pocket your loathing.

Don't hold your noses here!  
Think of his brief career,  
Freedom's brave vanguard!  
Spry as a terrier,  
Leaping each barrier;  
Facing all weather,  
Tough as sole-leather;  
Turning aside not  
Because of a dirty spot,  
Mud-puddle, goose-lot,  
Dung-hill or barnyard.

Still for all slips of his—  
Think of his family!  
Close those poor lips of his,  
Oozing so lamb-ily.

Dry his black tresses,  
As wet as a rat,  
While wonderment guesses  
The size of his hat.

Who was his father?  
Who was his mother?  
Harking, I hush—  
"Though he died furiously  
Moses grew curiously,  
Hardy and staunch,  
On the top branch  
Of a goose-berry bush!"

Had he a sister?  
Had he no brothers?  
Or were there some nearer ones  
Still, and some dearer ones  
Yet than most others?

Alas for the rarity  
Of Christian charity  
Under the sun.  
Oh, it was pitiful!  
Near a whole city full,  
Wife he'd but one.

Confinement at home  
Made him hunger and shiver,  
The strong wish to roam  
Pierced his heart like a sliver;  
Snuffing sweet mysteries  
Not put in histories,  
"Bear it" he cried, "I will not any  
longer."  
"Day after day I'm uneasily stronger.  
"Laws have belied me!  
"God never tied me  
"Into a harness so chafing as this.

"Powers of the Universe!  
"Here goes for good or worse;  
"Strap, string, and buckle, I'll break  
with mad daring  
"Over the fences I'll cross ditch and  
gutter.  
"Ho! for the river where the butter-  
flies flutter.  
"Out of the door-yard, to health so im-  
pairing;  
"Into the warm flood of opulent  
bliss."

Fatherly, brotherly,  
Sisterly, motherly  
Feelings were tame.  
Love was too thin for him,  
Big-brained and full of vim,  
Governed by such hankering;  
Even God pitied him,  
Saying, my son, "go in,  
I'll stand the blame."

Anxious and sickly  
In he plunged quickly!  
No matter how thickly  
The black river ran.  
Over the brink of it  
Picture it—think of it  
Virtuous man!  
Lave in it! drink of it  
Then, if you can!

Take him up tenderly,  
Lift him with care,  
Tapered out slenderly,  
Moses the fair,  
Ere his limbs frigidly  
Stiffen too rigidly.  
Decently—kindly—  
Smooth and compose them;  
And his eyes—close them  
Staring so blindly.

Laughingly perishing,  
Spotted with kisses,  
Many loves cherishing,  
Throbbing with blisses  
From large head to feet.  
Hopeful and dutiful,  
Moses the beautiful  
Lies a Dead Beat!

Owning his weakness,  
His evil behavior;  
Gladly we leave him  
With Woodhull, his Savior.

### Unjust Distinctions.

BROTHER S. S. JONES:—I wish to put our American Spiritualists in possession of a few items which just at present, and in the press of daily business may not strike them so forcibly. And, especially let me call the attention of western Spiritualists to these significant facts. Mrs. Woodhull, in the *BANNER OF LIGHT*, Aug. 23d, says in her card "about the Convention:" "I am also in receipt of a letter from Dr. Avery, President of the Chicago Association of Spiritualists, in which he agrees to a suggestion of mine, that the hospitalities of the friends there should be extended in preference to delegates from the East, in consideration of the extra expense of distance over those from the West." Now, to me, this action is taken with the accustomed shrewdness and adroitness of our modern, political lobbyism, and is anything but suggestive of impartiality or the boasted "Equal Rights" hymn which has been sung to us through the columns of the Woodhull organ. This plea, "in consideration of the extra expense," is self-evidently an attempt to throw dust in the eyes of Chicago society and western Spiritualists generally. For, does not Mrs. W. and Dr. Avery in common with every person posted on railroad rates, know that there is no through line in the United States carrying passengers at the low price fixed by the Chicago, New York and Boston Line, or more properly the Eastern Line? And does not Dr. Avery and all western Spiritualists and travelers generally know that the western roads have recently passed the most stringent rules concerning reduction of fare, making it utterly impossible for small parties in small towns, or even in terminal cities to get any commutation of fixed and full rates? A thing so universally discussed as this question has been by the traveling public, must be well known by Mrs. Woodhull and Dr. Avery. Let us see now, where "the extra expense of distance" lies! Mrs. W. tells her eastern supporters that round-trip tickets to Chicago can be obtained from Boston for \$24 and a fraction over; while from New York and adjacent points all holders of tickets can sell the coupons from New York to Boston for \$10; thus making the round trip to Chicago cost in such case but \$14 and a fraction. The fifty persons requisite for securing these tickets, could very easily be obtained in New York, Boston, and their adjacent cities, where Mrs. Woodhull's most active sympathizers can be reached with little delay, and get the benefit in preference of free fare in Chicago. Western rates are a large per centage over eastern rates—towns are at greater distances, and western Spiritualists more scattered, and many of them a small minority in their respective towns; and even in cities, seldom strong enough to raise the number required to procure round-trip tickets. The fare alone, from this place is about \$67; from Denver, \$60; from Topeka, \$21; from Council Bluffs and Omaha over \$19; from Kansas City, \$18; Springfield, Mo., \$23; Lawrence, Kan., \$20; and Wichita, Kan., \$30. From all these points and intermediate stations, little, devoted companies of Spiritualists, who might wish to attend Chicago Convention, have this heavy rate doubled in going and returning, with the additional satisfaction of footing hotel bills in Chicago, being "left out in the cold" by Woodhull, Avery & Co., who are responsible for this monopoly. This is democracy with a vengeance! Suppose that President Grant had made any such odious and unjust distinction in the case of a National Convention for the adjustment of important, national difficulties, would not Woodhull & Co. see the plot? And has any such precedent been set at the Eastern Conventions of the last two years, where Mrs. Woodhull has had an opportunity to inaugurate this very generous plan, in favor of western speakers and delegates? There is no "oppression" in all this, is there? And those who are so busy in pointing out offences in others, do not see anything here, probably, but their own selfish, inalienable rights? O, Brother Jones, I know how certain factionists and sore-toed Spiritualists will dislike my raising a dust in that coming Convention, or a little after it, as the case may be, and I shall be called a mutineer, and rebellious, etc., etc. For "now we must harmonize our own forces" and "band together against a common foe"—"we must forget our causes of inharmonious" and accept all isms, opinions and measures, as legitimate on our platform; and as long as "the Jesuitical Young Men's Christian Association" is the great bugbear to be fought, in consideration of certain special acts of one of their craft, we must all put on our armor and think of nothing else but this warfare, or we can not be counted in on the last Convention plan! All who dare question the infallibility or justice of this monopoly, must be treated as offenders. But I propose to stand aloof from any and all parties, who propose local or sectional distinctions, and look upon this favoritism as gained for a special purpose, and that to discourage the large attendance of western Spiritualists, who may honestly differ with Mrs. Woodhull. And if by my words I succeed in arousing deeper thought, and exciting a purification of the conventional atmosphere, I shall feel myself amply rewarded. I have not forgotten that some strong paragraphs have been printed since last annual Woodhull Convention, to the effect that those Spiritualists who disagree with Mrs. W. and the measures of the Conventionists, have no right to complain inasmuch as they should be present at each annual meeting and have the opportunity there to be heard equally with others. But in review of this maneuvering, in addition to the past monopoly of this platform, how are they to be heard? The Convention appointed at Chicago, ostensibly for the accommodation of west-

ern Spiritualists, is, by this and similar action, boldly taken out of their hands at least as regards thousands of our faith in the frontier, to which they have radiated from the larger and more central points, where they have helped to build at all hazards and at pauper rates, have the key turned against them; when they have done more, too, in sound missionary work for the west, than a dozen American associations of this stamp would do in an entire existence. Do not think that I have any personal envy or pique in this matter, for I am an invalid, and could not, even with the promise of pecuniary reward, travel to Chicago at present. But from my mountain retreat I am an interested observer; and I feel the utter absurdity of certain promises which are yearly repeated, concerning the ultimate triumph of this movement, in bringing about the "harmony" which has so long been rolled as a sweet morsel upon the tongue! Not till we have done with all these tricks of trade and faction, in our intercourse with each other, can we ever hope to unite successfully against an outside or common foe. Not as long as we hope to purchase "harmony" by servile consent to a class-legislation within our ranks, can we hope for real "unity," for it is impossible, under such circumstances. Even "straws show which way the wind blows," and why should we close our eyes to the facts? My poor judgment tells me that where there is a true regard for the universal good, there is no room for oppressive distinctions; and consequently they will not be in inaugurated. My humble opinion called in question, there is no better rule than this—"the greatest good to the greatest number," and I conceive that in this preliminary measure, the object was purely selfish and factional, inasmuch as the two preceding Conventions of this American Association have stolen the livery of Spiritualism to serve in the propagation of Woodhull Socialism. Nor have we any tokens of a change, though some of our most worthy and faithful workers may continue to follow this ignis-fatuus of a frail hope to the very death.

Your Outspoken Sister,  
MRS. WILCOXSON.  
Colorado Springs, Col.

### "Outrageously Disgusting."

MR. EDITOR:—In a late number of the *Woodhull & Claflin Weekly*, August 23d, are two articles so outrageously disgusting—so deeply vile, that every pure-minded person must instinctively shudder while perusing them. I refer to Moses Hull's "Personal Experience," and "Another view of the Social Question," by "A Woman in Earnest," and right here let me ask, in what is she in earnest? In her desire for a better appreciation and knowledge of life's duties, that she may be better fitted for her work in the life which is beyond this? In earnest in her endeavors to learn more of the spirit world and its connection with this in which she now dwells? One would not be inclined to think so, from the sentiments expressed in the articles referred to. I am not an habitual reader of the *Weekly*, neither am I of your valuable paper. But a friend of mine who has taken their scurrilous sheet, simply to see how far they would carry their indecent doctrine, has occasionally lent me one; she also favors me now and then with your good paper. I wish I could find epithets enough in the English language, sufficiently damnable to apply to Moses Hull, but the sad epithets are wanting. It is evident from his "experience," that he is a sensualist of the grossest type; that his chief aim in life, is the gratification of his animal propensities; that his only idea of happiness in this world is the enjoyment of the "sexual embrace." In what condition for spiritual enjoyment will he and his brothers and (I blush to say it) sisters in devilry be, when they shall find themselves launched over on the "other shore," where earthly delights are not? He says his home is "a model of domestic happiness." Heaven defend me, then, from a happy home. I had wondered what Mrs. Hull would say, if her side of the story might be told, when I chanced upon her letter in September 6th of the *Weekly*. I wonder if she knows her letter doesn't exactly agree with that of Moses. He says he "abused his wife;" but does not intimate that it injured him in any way. At least, it did not prevent his associating with other women. His wife says they were "both paralyzed in their sexual nature." If so, how could he associate with other females?

Now I have a "personal experience" which I would like to relate. I am a married woman. I was married by an orthodox minister, although myself a Spiritualist. I was not married by a minister because I felt it would not be marriage without him to sanction and bless the union, but because I cared for the customs and usages of society, and for the feelings of dear relatives and friends. However, it was no less a true marriage because the said minister officiated at the ceremony. Years have passed since then, and we have not ceased to be lovers—truer, fonder lovers, than before our marriage, for ours was a union of souls. We did not expect to find perfection in each other, that is not to be found here! But we endeavored always to be forbearing and patient, and to think only of the good qualities which each possessed; and we were happy; happy as it is possible for any to be in this life of continual vicissitude. And now he is "over there—just over there," waiting to clasp me, his only love, to his spiritual embrace! What would be my emotions now, if, during his earth-life, he had had other "loves"—had divided his attentions and affections between other women? I think, in that case, I should rejoice in my widow-hood.

Perhaps, if Moses Hull had exercised a little

self-denial, had endeavored to inform himself on matters pertaining to the marriage relation, he would not have been "obliged" to seek for gratification outside his home. He should learn to make the animal in his nature, bend to the spiritual; or, if he cannot do that, if he must give unbridled rein to his passions, the sooner he "cuts himself off from the face of the earth," and gets out of such terrible conditions, the better; not only for himself, but for the whole human race—particularly the female portion of it. I am inclined to think suicide would be pardonable in his case. But there is no need of that. We were not created with passions without the power to control them, and surely, in this civilized and enlightened age of the world, and one may learn how to enjoy the privileges of married life, without abusing them.

Well, enough of Moses. If I could as easily stop the spread of such false and devilish doctrines, as he and others of the "free-love" class promulgate, as I can stop my pen from writing, I should thank God. As to the "woman in earnest," I had thought of giving my views on what she says, but words fail me. I leave it for abler hands to write, much more subtle brains than mine to dictate words which shall tear the foundation from out their foul and sensualistic theory. God bless you, Bro. Jones! Bravely continue to battle for the right, and help to rouse all good Spiritualists to work for our noble and glorious cause, and our Father and the angels will bless and assist you.

Mrs. M. L.  
Dansville, N. Y., Sept. 8, 1873

### A Protest from Wisconsin.

The question before the Spiritualists of America to-day is, shall we attend the so-called National Association of Spiritualists, to be held in Chicago, whose President is Victoria C. Woodhull. I, for one, say no, indeed!

We all know how assiduously we labored at our first convention held in Chicago, to understand each other, and build a platform on which to erect a moral edifice, wherein could be taught to the present and rising generation a path so plain "that a man, though a fool, need not err therein;" and although an immoral sirocco has swept over that heaven-directed temple and marred its beauty, still its foundation is sure, and through much suffering, we have become better builders, and to our ranks have been added thousands of the best minds in the nation, not only to believe in the ministry of angels, but to a knowledge of the same. We have to employ words to convey ideas, but the English language does not contain words whereby we can present the principles contained in that holy word love; it is not only the crown of divinity, but the representative of conjugal unity, which alone makes an Eden, and every father should in all purity wield a sword that turneth every way to protect his family from the Serpent of Adultery, though he come in the shape of a Moses Hull, or any other he represents. Hull has been one of our members, and our whole body must suffer; but let us amputate all the members until, if necessary, there is nothing left but the principle of purity, which can never die.

If I believed in re-incarnation, I should not endorse the idea that David, Solomon, Oronok, or Heber C. Kimball, was re-incarnated in Moses Hull; they have no excuse for their course. Shame, Moses, to brag of your intellect. It is not in the size of the brain, so much as in its texture and the division of the lobes! How much better to be born an idiot, than to prostitute the intellect you claim.

Often times mothers are left in charge of their families, and then the wolves in sheep's clothing come creeping into homes, "leading captive silly women," silly because not educated to read character, and understand that a man is not good because he can lecture or preach. I have had the trial. At one time, one of them came with his oily tongue, and said, "Sister, you are destroying your life watching that sick girl." I was not afraid of my health while my child needed me. He said, "I shall watch with her to-night." He remained all night, but I did not leave the room. His object was to cast a mesmeric influence over the girl. My husband and son were away. He came the next night, and said, "I shall stay here to-night." I told him I would split his brains out. At that juncture my husband opened the door of another room and spoke, and the vile reptile left like a deer. That child lived two years from that time, but never walked a step. The cause of her sickness was this, he had been trying to persuade her to help him poison his wife, and go away with him. I intuitively knew his villainy, but she only told me this a few hours before her death, saying, "Mother, I am mortal and might have been seduced, had you not taken the course you did." He was our minister. We all were members of his church. He preached in our house every other sabbath, and that child would invariably faint when he began to preach. This was before her two years' sickness. He preached sanctification, and now he is a reformation preacher. This man's conduct was of such a nature, together with A. K. Avery and others, that I became an infidel, so called. How could I believe in a God, a Bible, or humanity's purity?

But when that daughter came to us and taught us that she lived, controlled her sister, and at that early day, '52, gave us sometimes page after page of Spiritual Philosophy; and her father in the wilds of California, saw and talked with her, and through her, knew all we were doing, I did not write him, for fear he would think we were doing wrong.

Mrs. M. A. WHITTIER.

Fox Lake, Wisconsin.

### Letter from New Jersey.

BRO. JONES:—The Spiritualists of the country, judging from the proceeding of the Vineyard Convention, no doubt suppose that the New Jersey Spiritualists have caught the Woodhull disease and are suffering badly from its effects. I think this is a mistake. We are in about the same condition that our army in Texas was, under Gen. Twiggs when he betrayed it to the confederacy. The President of the State society belongs to the New York *Weekly Clinique*, and has been trying to run the machine in the interest of that party.

At the first quarterly meeting of the last year, the friends of Mrs. Woodhull offered some glorification resolutions, which I think were passed with some slight modifications. The few New Jersey Spiritualists that opposed, were overpowered by the New York delegation. I speak from memory and report, as I was compelled to leave before the question was disposed of. At the next convention in Newark the committee hoping to settle the question, offered the following resolutions:

*Resolved*, That love is free and can not be made the creature of legal enactments, and that marriage is a civil contract and ought to be protected and guaranteed by law.

This resolution was passed by a unanimous vote, and we were then allowed to attend to the legitimate business of the convention. At the next quarterly meeting at Jersey City, a resolution was offered by a New York lady, at the instigation of the President, glorifying Geo. Francis Train, Victoria and others, as the great Moguls of the age. The writer offered the following substitute:

*Resolved*, That we sympathize with Geo. Francis Train and Victoria, in their efforts in behalf of free speech, a free press, free men and especially free woman.

The substitute was accepted by the mover of the first, but the whole question was then laid upon the table by a unanimous vote. Thus far I think Jersey Spiritualists were true to the cause of virtue, and if we yielded too much to free lust party, it was because we wished to be generous. While the affair was confined to the conventions I considered it a free fight, but the President carried the war into private life and was quite severe on the writer, because he would not march to the music, "put up job," in vulgar parlance, and a forgone conclusion. It was simply a New York raid, and is to be repeated in Newark, probably, as sister Victoria has made proclamation, that she is coming to set us right. We shall see.

I know of but one devotee of Victoria in Newark, and he walks up and down the main street seeking somebody to love. He says he means well, but, some men are wise, some are otherwise.

I was rather astonished to read the remarks of Bro. Warren Chase, claiming the Oneida Community as a free love institution. While it has many of the worst features of that disease it can not be classed under that head. Perfectionism some years since, numbered its thousands; perhaps as many as Spiritualism does to-day. John Noyes, the founder was detected in the practice of free lust in Vermont, was compelled to flee and afterward founded his community on the ground that he was the Apostle of this generation to usher in the kingdom of heaven in which "they neither marry, nor are given in marriage." He claims that the wife must do whatever her husband orders her to do under the penalty of damnation, and if she murders at his command he must pay the penalty and she will be innocent. There is no sexual mating allowed in that institution except he so orders, and it was stated lately by an interviewer that the few children were mostly "sandy," a rule that did not hold good with the adults. He was not aware, perhaps, that Noyes was in his youth and middle age of that persuasion.

The redeeming quality of the affair is that he has several proselytes who have very large heads and he does not allow them to make beasts of themselves at every opportunity. Victoria & Co., perhaps may lead off a community, and allow me to suggest that they squat in Oneida County and exchange cattle.

G. C. STEWART.

Newark, N. J.

### Whitewater, Wisconsin.

"Thy offense is rank,  
It smells to Heaven."

BROTHER JONES:—I have just been reading "A Personal Experience," by Moses Hull, and it has in point of immorality, licentiousness, filthy obscenity, and villainy, transcended any thing that I have ever read. I am just starting on a journey and have not time nor patience to say all that would express the repugnance that I feel to such sentiments, and the shame that I feel in being obliged to bear the reproach of every friend with whom I have been advocating the beauty of the Spiritual Philosophy, while their principal objection was its being contaminated with this very free-love doctrine.

Brother Jones, we must cut aloof from this stench—have no association with those that advocate it, or else our beautiful philosophy must go under. It is impossible to carry the load! Every decent person in the universe will revolt at it. I have not time to answer any of his positions or notice any of his assertions, except one, where he says that he never visited a prostitute. I will venture the remark that, with the exception of his abused wife, he never gratified his low animal passions with any other, and never will.

ZERAH MEAD.



## New York Department.

BY E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

## How to Govern the Young.

The old methods in imitation of a fierce theology were arbitrary, fierce and furious. If God was "angry with the wicked," every day, of course human beings ought to be, the people would say. Fear was almost the only feeling they would appeal to. "A word and a blow" was the motto. In my childhood I was at a school of seventy pupils where nearly every one got a whipping daily. Let a teacher or parent treat a child as though he was a vagabond deserving only of whippings and scoldings and he will soon become one. He will have no courage to try to do right, and will become so hardened that no special impression can be made upon him even if one tries. The Irish seem to have an uncommonly poor faculty of governing children, and I suppose the reason is that they have never learned to govern themselves very well as a general thing, and the reason of this last deficiency, I presume is, that they trust so much to priests and leaders and so little to themselves. The Italians and other priest-ridden people have the same deficiencies. Many years ago passing through Louisville, Ky., I stopped at one of their public schools and heard a loud bellowing sound of the principal some time before I reached the building. When I reached the inside, I found he was an Irishman, had his hat on and a gad in his hands, something like an ox-gad, and was thus terrifying the youngsters to keep them in order. Now I don't say this to slur the accomplished Louisvillians, but simply as a reminder of old times, nor to slur Irishmen who are quite equal to anybody else when they have a chance. Suffice it to say there was no order in that school, as any persons might know before I told them. I must tell one more story of an Irish principal in Albany. There was a man of choice learning and I presume of excellent character from what I can learn, but when I came to the door and knocked, his cudgel was going so fiercely over the boys, and they were yelling so lustily that I couldn't make myself heard for quite awhile. Thrash, thrash, went the whip and a boy yelled tenor while the teacher thundered bass; thrash, thrash, it went again over another boy and he screamed in another key still. Thus did the teacher spend a good deal of time in flogging them when he should have been instructing them, and in making them soured and turbulent, when he should by example and manner have been training them to everything that is happy and tender and loving. I have visited thousands of schools and never did see one perfectly orderly where scolding and thrashing were employed. Never did I see a parent either, who would storm at his children, or whip them for every little thing who had much or any control of them. "John! come here quick! or I'll cut you all to pieces!" said an Amazonian kind of a mother to her boy. Now children are shrewd judges of human nature, their intuitions being very active, and as John knew his mother was lying, and also that there was something hateful about her to make her yell in such a passion, he didn't pay much attention to her, and learned to lie and get mad himself just as his mother did. Once when I was talking to my little four-year-old boy I told him that if he did not do so and so, I should have to whip him a little to make him good. "Why, papa," said he, "that would make me bad." So he taught me a lesson, for I thought he ought to know what would make him bad, especially as his impulses were so well defined, and I concluded that if I only had the skill to make him obey without resorting to the brute-force style of punishment, he would become far more refined and manly in his character. Obedience, of course as well as order and law are necessary for children, but it must be enforced without excitement, firmly, unremittently and with a heart full of love as the guiding power. To rear a child in a way to develop his self-respect, self-reliance, control, manliness, love, this is one of the grandest arts in earth or heaven. Those teachers and those parents who wield children with an absolute sway, are necessarily themselves rather noble, loving and self-poised. Their commands are given quite often but a little louder than a whisper, but with that firmness and affection that are bound to be obeyed. They are not spasmodic people who send out their mandates and punish children violently for breaking them on one day and allow them to go Scott-free on the next day. The well-poised Spiritualist should surpass all others in rearing his children, but probably very many Spiritualists, having lately swung from the arbitrary church methods, will vibrate too far to the opposite extreme of license and indulgence, and will not require that conformity to law and authority which is so essential to the family harmony and to the child's future happiness. Rule if possible without the rod, but if you are not skillful enough to do that, then mingle your own tears of sympathy with those of your child, as you cause its dear, tender form to writhe in pain. For God's sake don't show passion, for then the child will see it is being whipped because you are bad, rather than itself.

## John H. Mott, the Medium for Physical Manifestations, of Memphis, Mo.

BY S. D. HAY.

The physical manifestations of Modern Spiritualism may be regarded as the basis upon which is being reared the beautiful structure known as the Harmonical Philosophy. As the Christian system was inaugurated "by signs and wonders, by healing the sick, by speaking in unknown tongues, and as the spirit gave utterance," so the Spiritual dispensation was ushered in by the same power, and both had and have for their aim the same end toward the harmonization and spiritualization of the race, and its redemption from the ills and antagonisms attendant upon ignorance and gross materialism. These manifestations, however, should not be taken as a finality, but only as a means to an end; and when that end is attained, they will be withdrawn. They not only furnish sensuous demonstration of man's continued existence after the event called death, but they are the harbingers of a new era and new glad tidings, which shall be unto all people. They are, so to speak, the spiritual tokens from the skies, summoning the benighted and unbelieving children of earth to come forth and listen to the mighty lessons of life and immortality, which the wisdom circles of the higher spheres are ever in waiting to impart.

I have just spent a week at the elegant and hospitable residence of my friend, H. G. Pitkin, of Memphis, Mo., and whilst there repeatedly witnessing the manifestations through Mr. Mott, whose name heads this article, has led me into the foregoing train of thoughts. In recent numbers of the JOURNAL, Mr. Pitkin and a Mr. Stout, of LaGrange, Mo., have given respectively detailed and interesting accounts of Mr. Mott's mediumship. Nevertheless, I

feel that it were but an act of justice to Mr. Mott, and to all concerned to add my feeble testimony to theirs.

Let me say then what I fully believe. That when Mr. Mott becomes fully developed—when he dedicates himself wholly to the cause and comes before the public as it is hoped he will; when he sits in a cabinet small enough for the condensation of the elements necessary for the proper materialization of spirit forms, when, in short, he conforms to all the conditions prescribed by his guides, the manifestations will take rank with, if indeed they do not transcend, any hitherto witnessed. For then it may not be too much to predict, materialized spirits will present their familiar faces, and hold familiar converse with their friends, and strew with rapidity their written communications amongst their friends in the audience; and all this, whilst the medium is deeply entranced and doubly and triply ringed, roped, hand-cuffed, and in every conceivable and imaginable manner manacled and bound down to the floor of the cabinet.

I have long believed that the manifestations would take a higher form and be raised out of the domain of darkness and doubt, into the realm of beauty and significance and demonstrated fact.

In my letter from Woodbury, Ky., published in the JOURNAL some two years ago, I advanced this idea, and said I had high authority for it. It may not be improper now to add that I alluded to a series of communication signed Stonewall Jackson, given by direct or independent writing. In one of these speaking to me as a developing medium, occur these remarkable words: "Go on in your own way, and manifestations shall be given which no sane man can doubt. The rainbow and the ladder shall appear as you have seen them. See you that they do appear, for they shall come in the sight of all men who seek to see them. The ark, the dove and the olive branch. The ark is an emblem of spiritual safety, the dove of angelic flights, and the olive branch a sign of perpetual peace, when the truths as manifested in spirit shall be recognized, acknowledged and obeyed amongst all the nations of the earth." Whether the above language was designed to be taken as merely figurative, or whether it was intended to express the fact that the above mentioned objects should appear to all who might seek to see them as materialized symbols, are questions which the reader is as competent to decide as I. Of one thing I am afraid however, that he would prove a rash man who would presume (the proper conditions given) to set limit to the power of spirit over matter.

Bonaparte, Iowa.

## Major Daniel Gano and Wife—Resolutions by the Cincinnati Spiritualists.

The above venerable couple, and earnest adherents to the cause of Spiritualism, have left their physical tenements, ceasing to dwell amongst us in the flesh, to reside with the millions gone before to the better land, just across the narrow stream—death. Mrs. Gano left the form about two months ago, rejoicing with knowledge of continual life and assuring the partner who has been to her a guide and a rock for more than half a century, that their separation would be but a short one. Sure enough, the Major tarried but a little. On August 16th he was found in bed paralyzed and unconscious. Sunday morning August 17th, the spirit of Daniel Gano awakened into conscious existence, freed from mortal infirmities and found his beloved wife standing with open arms and greetings, into scenes such as his imaginations had never pictured. Oh, how glorious the birth of a well developed soul! How much we rejoice when old age has with slow lengths crept along, and the spirit demands freedom from mortal casements! In the death of this worthy couple, the universal feeling can only be, "Tis well!" Major Gano, it is claimed, was the first white male child born in the State of Ohio. His life has been, with the aid of his wife, one continual round of usefulness. In public offices, in private dealing, in convictions of right and wrong, truth and error, he has been the soul of integrity and consciousness. Too much praise can not be said of this man! His greatest value has been that he was the benefactor of the poor, the halt, the lame, without distinction. His residence has always been the home of the needy and friendless, as well as the resort of the distinguished and wealthy. It is said that he has expended a fortune in providing bread for his table. He has been wealthy, but died comparatively poor. Such a record is alone a noble monument to his memory! Would there were more whose ambition extended to be a benefit to the world by removing the ills of misfortune and disease rather than selfishly amassing fortunes to lay idly away in waiting for hands that itch to squander it in debauchery and display.

The worthy couple that we have under consideration were blessed for years with the knowledge of immortality and the benefits of communion with spirits. There exists very few people who enjoy greater blessings from such knowledge and communion than did they. During their residence in the city, they were always, no interfering circumstances to prevent, present at the meetings held by our society. No auditor would drink in words of inspiration and truth with greater interest and enjoyment than they. They had reserved front seats; and our speakers have been repeatedly heard to say, "That couple are great aids to me—they give me help, encouragement, inspiration." They were great lovers of children, hence were greatly interested in the Lyceum. The Major I can now and will always be able to mentally see, distributing candy to the little folks. He appreciated the Lyceum because he saw its necessity for the development and perpetuation of Spiritualism; and as a guide to start the children aright in the paths of knowledge and religious belief.

He was in full sympathy with reform movements. How well I remember his exclaiming, "God's speed to the abolition of capital punishment."

He was a member of the Pioneer Association and their late President. The chaplain of this association was their friend for many years—hence, it was but natural that he should officiate at their grave, and he alone, did so, owing to Cincinnati being at the time without a speaker. The discourse abounded with facts of his life. The auditors were not informed of his religious belief. But his every day life and conversation have proclaimed him to the world a Spiritualist—and one worthy of the name. After the body was covered up in its last resting place, a few of his Spiritualist friends and acquaintances strewed his and his wife's graves with choice flowers and sang, "Nearer my God to Thee." With this, the following resolutions and their memory given upon the tablets of our hearts, we joyfully submit our loss in having their presence physically removed from us, knowing the spirit world has gained a valuable addition; and that we are able to look beyond the pale of their existence, talking and even shaking hands with them. Such acquaintances as this worthy couple, are to us a beacon light to guide aright and cause us to look forward to the time when we shall greet them and walk with them as spirits. The following are the resolutions adopted by the Sunday school and Lyceum:

WHEREAS, In the fullness of time our beloved brother and sister, Mr. and Mrs. Maj. Daniel Gano, have been removed physically from our midst by the wise and inscrutable law governing our being; and

WHEREAS, We enjoyed the privileges for many years fellowship with them in the knowledge of immortality and the great truths upon which the religion of Spiritualism is founded; and

WHEREAS, Their social natures, high intellectual endowments, purity of purpose, and action, were a continual beacon to lighten life's burdens and responsibilities, and guide us aright amid the vicissitudes and snares we are placed among; and

WHEREAS, The city of Cincinnati, the poor, the halt, the lame, the honored and the wealthy have each been greatly benefited by their lives; therefore

Resolved, That while we regret our loss in their birth from the infirmities of old age, in mortal life, to the eternal youth of spirit life, we recognize that the change has been for them a grand and glorious benefit.

Resolved, That we rejoice that the world has been blessed by such a happy and long union in the strong, pure, and affectionate love-ties that bound them together in the relations of man and wife; and also, that we rejoice to feel and know that they are again united in the better world after but a very brief separation.

Resolved, That we have had positive and continued opportunities to know that their declining years and death moments have been comforted and made happy by their knowledge of life after death, and communion between spirits and mortals.

Resolved, That we shall cherish the most possible happy remembrances, love and esteem for their memories.

Resolved, That we extend our own small loss, comparatively, in assistance to the loss their immediate relatives will feel by their absence; and rejoice to know that in many ways their removal from our midst will be to each of us, also, a gain.

Resolved, That we have had evidence already, and shall expect a continuance of it, that they live, and do love, as they have always, those near and dear to them; and that they are enabled to continue their ministrations toward spiritual and moral guidance.

Resolved, That copies of these resolutions be transmitted, with requests to publish the same, to the Cincinnati papers, BANNER OF LIGHT, and RELIGIO-PHILOSOPHICAL JOURNAL; and also, that copies be furnished each the surviving son and daughter.

G. W. KATES, Sec'y.

I. A. PITKIN, Conductor.

## Spiritualism in New York.

S. S. JONES, DEAR SIR:—It is with feelings of inspiration that I write you to-day. To me it is a source of joy to see the RELIGIO-PHILOSOPHICAL JOURNAL, the BANNER OF LIGHT, and other spiritual literature, made so welcome in the hearts of those interested in the progressive movement of the age, the promulgation of Spiritualism. With its truths and light shining into darkness, revealing the errors of superstition and ignorance, it gives comfort and strength to the weak, and hope to the mourning, thus accomplishing its noble mission to humanity. The advocacy of liberal principles must eventually emancipate men from mental slavery.

On reading your editorial in the JOURNAL of Aug. 23d, regarding the movements of Mrs. Tappan, I felt impressed that it would be a pleasure to thank you for the sound philosophy it contained, as well as the noble lesson that is ever taught when we look beneath the surface and see the causes of much that we would otherwise deem.

To me it does not seem possible that any person who is not susceptible to the psychological influence of spirits, whether in the body or out, can for one moment realize the terrible anguish of soul so often experienced by those who are susceptible, and known as mediums. They many times have a conscious realization of their condition, knowing all the while that they are being cruelly victimized, and at the same time can no more escape the sad consequences, than can the bird that is charmed by the serpent, resist the power by which it is drawn within its slimy jaws, whose poisonous fangs fasten upon the helpless form, that its own selfish appetite may be gratified. Who so cruel as to not pity the bird? On the other hand, who would expect less of the serpent?

The blessings that make life, desirable, are of short duration. When we think our circumstances tend to independence, there is generally some latent mischief hidden beneath specious appearances. Where can we so effectually learn the true lessons of life, as in the school of experience? The fatal cup of bitter affliction has been thrust to my lips, and I have drank deep of its contents, oftentimes forgetting the possibility that I might find as the result, bright gems, that in the future would prove to be the source of all true happiness, and which could never be fully appreciated, if obtained outside of the crucible of sorrow. I feel truly grateful therefore, for the blessings it has conferred upon me. While it strengthens me in my resolves to go on and faithfully perform the labor set apart for me, it also enables me to realize the sad condition of others, who in their hours of sorrow are so misunderstood, and toward whom I will ever extend the warmest sympathy of my heart.

My soul is made to rejoice on seeing the great amount of good that mediums are doing all over the world. Here in New York, we have Foster, Flint and Mansfield, who are all well known to your readers. Beside them, there are many others highly spoken of, but with whose names I am not familiar. I may however, mention Mrs. Burton; also Mrs. Sloum, the latter at 442, E. 10th street. I have heard it remarked by some who have called on Mr. Mansfield since his troubles with the self-appointed Committee of Seven, that his powers are more wonderful, if possible, than before. Charles H. Foster also deserves special notice. Hardly a week passes that I do not receive calls from persons in search of light, who invariably say that through his mediumship they have received the most astonishing tests that can be imagined; in fact the testimony is universal that the evidence of spirit presence and consequent immortality as demonstrated by him, is overwhelming.

To me it is glorious to hear mediums spoken of well. Their mission is a noble one though sometimes painful. Still when they look abroad and see the fruit of their labors, their souls will rejoice, and they will feel that they have been well paid. Such is the mission of mediums.

They have, inspired by the loved ones gone before, wreathed with sweet flowers the white locks of the aged, and made bright their pathway to the tomb. May they all be directed safely amid the thorny paths of life. Beneath clouded skies sustained in every earthly struggle by the cheering facts and glorious promises of progressive immortality, the fearless and just are nobly moving onward. They will take their post of honor in the world's grand battle for human rights and world-wide justice.

Fraternally,

413, Fourth Ave., N. Y. HENRY SLADE.

## The Princess Editha Once More.

It has been so long since the Princess Editha Lolita created a sensation in the newspapers here that she is well-nigh forgotten. The last heard of her she was sent to an asylum on the ground of insanity, though the general opinion was, that her sole trouble was a mania for irregular adventure.

You remember that she claimed to be the daughter of Lola Montez and Ludwig, King of Bavaria, the father of the present monarch. She still insists on this, and says furthermore that, at an early age, she was imprisoned in a convent by some enemies of her mother, and so strictly guarded that she found it impossible, after repeated efforts, to effect her escape. Finally, in 1869, she succeeded, with the assistance of the famous Dr. Doellinger and a young Frenchman, Paul Messeaut, cousin of Henri Rochefort, in gaining her freedom, though not before she had been several times wounded by shots (she shows her wounds) fired at her while climbing the convent wall. Her hurts were not serious enough to prevent her from driving in a carriage through the Black Forest with M. Messeaut, who accompanied her to Munich, and then separated from her.

She obtained an interview with the present King of Bavaria, her half brother, who had allowed her a handsome annuity for some time previous, and now gave her a considerable sum of money. With this she went to Paris, and later to London; but finding, as she says, that she was continually persecuted by the Roman Catholic priesthood, she determined to come to this country.

She had not been long in New York before she made the acquaintance of Cornelius Vanderbilt, and he introduced her, she alleges, to Woodhull & Claflin. They interested her so deeply in the cause of Woman's Rights, and especially in themselves, that she contributed liberally toward the Woman's Club-house, which they then pretended to be fitting up in luxurious style. She also deposited with them some \$35,000, but when she drew her first check, they refused to pay it, declaring she had no money in their hands. She charged that they had stolen her bank-book, and left no evidence of their indebtedness to her. In her trouble she had recourse to Vanderbilt, who advised her to engage a certain notorious firm of shysters as her counsel. She did so, and the lawyers, after getting what money they could of her unblushingly sold her out, and she subsequently discovered that they were really the counsel for Woodhull & Claflin. The feminine bankers, she avers, to get rid of further prosecution, connived with the priesthood to have her sent to an insane asylum.

She was soon released, as there was no evidence of her lunacy, and she went to a hotel in Broadway, where the excitement of recent events brought on a nervous fever. The physician attending her, being unable to visit her on a certain occasion, sent in his stead a young Frenchman who was studying medicine under him. The medical student proved to be Paul Messeaut, who had not seen her of the Princess Editha since he had aided her to escape, and who did not then know anything about her further than that she was a nun anxious to relieve herself of the thralldom of the convent. He recognized her at once, as she did him; they fell in love with each other, and as soon as she recovered they were married. He was finely educated, and highly connected in France, though very poor. He afterward became one of the editors of the *Courrier des Etats Unis*, and still later, was connected with a newspaper on Long Island. He worked very hard, and over-exertion resulted in brain fever, of which he died last February. The widow gave birth to a daughter, within a week of her husband's decease.

Since then she has been in every straitened circumstance; but, a few weeks ago, she received a large remittance from Europe, and the letter containing it furnished the intelligence that she had been amply provided for in France. She says she is to occupy a chateau near Bologna, and that 120,000 francs per annum is her present allowance. She sailed for Europe a day or two since with her child, and expects to make her future home on the Continent.

The Princess Editha is 24 years old, is passably good looking, and would be graceful and elegant in figure were she not too much inclined to embonpoint. She is highly educated and accomplished, speaking and writing French, German, Italian, Spanish, and English with perfect fluency and correctness. She is very magnetic and dramatic, and, taken altogether, a strange compound of humanity. She repeats her history, which I have given substantially, with a variety of episodes and embellishments that render it extremely interesting. Her dates and alleged facts are all consistent, and her statements certainly have the air of verisimilitude. A good deal of what she tells is unquestionably true, and nearly the whole of it is plausible. Still, she leaves an impression on the mind of those who hear her of an adroit adventurer, and there is little doubt that she will be heard of again on the other side of the sea.—N. Y. Correspondent of Chicago Tribune.

## Reply to Louisa Pence.

BY DR. J. K. BAILEY.

Called upon to define "what constitutes a proper manhood or womanhood," by the lady whose name heads this reluctant response, in the RELIGIO-PHILOSOPHICAL JOURNAL, of the 13th inst., I feel certain that I could not define the standard of such, which she evidently adheres to. I can, however, more readily define what I conceive is not true manhood, much less exalted womanhood.

To my sense of propriety and understanding of true "manhood or womanhood," it will not permit, under any circumstances, an indirect, insinuating attack (whether true or false) upon any individual. It allows no cunning device of words and questions which, while they do not make a direct charge, accusation, or slander, plainly intend, and do lead the reader to surmise, infer or believe, that the person questioned and spoken of, has committed the most heinous and offensive outrages against good morals, society and manhood purity. It scorns the duplicity and craftiness that vilely misrepresents friend or foe, or which states even a truth under the coward's cover of the art and craft of the diplomat, who is supposed to so frame his words that any construction, safe and convenient to himself or his principals, interests and designs, may be assumed, while he is pretty sure that the popular understanding will be woefully damaging to the party named, or advantageous to self and co-operators.

True man or womanhood will not lower itself to the level of the brigand, nay, very much below it, for the highwayman only undertakes to filch the purse, while the slanderer, either through explicit charges or insinuations, takes that which indeed makes the sufferer poor.

And I hereby explicitly charge Mrs. Louisa Pence with just this kind of moral brigandage upon me, in the "letter" above cited—either that or a lamentable lack of a knowledge of the force and effect of language used by her in said "letter" of remarkable inquiries. And

I don't believe her in the least ignorant of the import of her words.

Not one of the charges, insinuatingly implied in her questions, can truthfully be "laid at my door." Only the two first have a shadow of foundation, as applied to me. I have been divorced, after mutually arranged terms of separation and care and support of two children, the "fruit of that ill-starred marriage." But none of the conditions stated in her question, obtained, as to the status of the woman involved either before or after the marriage; no sexual demand, or lack of such, upon the part of either, had aught to do with the separation. And Sada Bailey, who was a mother several years before our unfortunate marriage, will testify to the truth of these statements, and the falsity and cruelty of the insinuating charge made by Mrs. Pence. My present wife, than whom no better or truer woman lives, has traveled with me much of the time because of her own urgency and reluctance to remain apart from me—my calling, as an advocate of our cause, necessitating almost constant travel. This much for the dragging of a wife, etc. I do not deem the offensive and unnecessary dragging of the sacred affairs of life before the public, as is done in Mrs. Pence's second inquiry, at all characteristic of a "proper manhood or womanhood."

As I have already stated, the other questions which insinuate those base charges against me, because of their peculiar connection and construction, have no shadow of foundation. And Mrs. Pence, or any responsible person, dares not make a direct charge of the kind against me. I am myself well aware that Mrs. Pence does not mean me, in these, but lack of what I conceive to be true womanhood, and moved, as seems probable, by the animus of "free-love" venom, permits and impels her to so construct her queries that the general and thereon uninformed reader will suppose the interrogative affirmations to apply to me. I heard those three last inferential affirmations charged to a citizen of Terre Haute, by a member of Mrs. Pence's household, and under her own roof! And I also heard practical "free-loveism" charged against Mrs. Pence, by citizens of Terre Haute! I did not fully credit either story. I never "peddled" the slanders or truths, as the case may be. But whose takes the sword, shall perish by the sword. It may as well be distinctly understood now, that I will "fight" all assailants by the use of the weapons which they choose to attack me with; provided, always, that the coward's process of insinuating hints, wise looks and nods to suggestive nastiness, will not be copied; but straightforward statements and facts presented.

But why this outrageous and unjust attack upon me? What is the measure of my offence? I have simply and conclusively shown, through the columns of this paper and the BANNER OF LIGHT, the fallacy of making Mrs. Woodhull a leader and President of the National Association in our work; that Mrs. Woodhull teaches promiscuous sexual relations; and have contrasted the action upon those teachings, of the Indiana State Convention of Spiritualists, with that of the Michigan Convention. In doing so, I quoted from reports of secretaries of both associations, as published in our papers (official reports), in which quotations, Mrs. Louisa Pence's name appeared with several others, as having discussed the resolution condemning Mrs. Woodhull's teachings upon the social question, but which in no manner indicated upon which side of the issue Mrs. P. or others argued. Therefore, it is apparent that the excuse for the shameful attack is entirely sham, and a forced pretense for an attack upon me, because of my anti-Woodhullism.

I am sorry to say, that this strange and personally unprovoked and untruthful attack, is strong circumstantial evidence of the truth of the charges by the above referred-to citizen of Terre Haute, made against my assailant. For no one had made public indication as to Mrs. Pence's position upon the issue of either the resolution or of "Woodhull free-loveism." Where the heart is, thus will be outward manifestations, with one of Mrs. Pence's combative nature, either by a manly (or womanly) unequivocal, or by the assassin's stab in the dark.

I am very sorry to feel it my duty to thus use the columns of the noble JOURNAL, but the attack is too radically vital—as bitterly vindictive as it is untruthful—to pass unnoticed. And as your columns, BRO. JONES, have been soiled by the venomous poison, so I solicit their use to apply an equivalent antidote. I was never an aggressor in these personal attacks; I never shall be, but I will not submit to them without retaliation.

Let all bear in mind, that in all my criticisms upon Mrs. Woodhull's doctrines or status in our ranks, I have made no personal attacks upon her, or any one. No individual can truthfully say, that I ever deliberately and intentionally committed a mean or dishonest act, except when goaded into retaliation as a weapon of self-defense, notwithstanding Mrs. Pence may have heard "damaging rumors." How does she like the effect of scandal, rumor or truth, whichever it may be (I do not pretend to know, only state what was told me as truth), when applied to herself?

I claim no moral or other infallibility. Indeed, have made sad mistakes in life, and suffered therefor. Financially, I am often "short"—cannot meet obligations as I desire, or at proper times—the reason of which is mostly because of the injustice and selfishness of many of our people, and because I feel to work on and satisfy my own conscience and the rational demands of my angel guides. If this is crime, then am I guilty. But why worse in me than in scores of others, even among our best and most efficient workers? Why drag these personal and, to the conscientious, sensitive medium and man or woman, delicate and forbidden matters before the public? Is this course an exhibit of proper manhood or womanhood? It is not Spiritualism. It is but an average sample of Woodhullism. J. K. BAILEY.

Wyandotte, Kansas, Sept. 8th, 1873.

We give place to the foregoing in justice to Brother Bailey. Two weeks ago we published a communication from Mrs. Pence, that our readers might fully realize the fact that, as a general rule, Woodhullites depend upon defaming the character of those who do not agree with them, as a means of drawing public attention from the infamy of sexual freedom—[EDITOR JOURNAL.]

## Quarterly Meeting.

The Spiritualists of northern Wisconsin, will hold their Second Quarterly Meeting at Omro, Winnebago County, on the 10th, 11th, and 12th of October. Spiritualists in Wisconsin and Illinois, are cordially invited to make this meeting a success. Ample provision will be made to accommodate all. Good speakers will be in attendance. J. ORVIS, President.

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## Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryade St., New Orleans, La.

### Physical Mediums in New Orleans.

DR. Y. A. CARR, DEAR SIR:—I hold that science is a systematic arrangement of facts for inductive and deductive reasoning, in fact, that the reasoning therefrom forms an integral part of science. The conclusions at which we arrive whether in mathematics, physics, or metaphysics when based upon sufficient facts consecutively and orderly arranged, constitute our opinions, our beliefs and our convictions. These facts and conclusions I denominate the science of the subject treated of. Now as you are conducting the scientific columns of the RELIGIO-PHILOSOPHICAL JOURNAL, permit me to call your attention to some facts recently developed in New Orleans, which I deem worthy of being placed on record.

On July 14th, 1873, Mr. S. S. Baldwin, Charles and Albert Donand called at No. 12, Dryade St. to learn, if possible, what was the meaning of certain phenomena that had recently occurred with them. It was at once pronounced spiritual control, to prove which several gentlemen at once repaired with them to Minerva Hall, where the Central Association of Spiritualists of Louisiana, had some conveniences for testing such matters. The Messrs. Baldwin and Donand were, after being securely tied in the cabinet, quickly untied, etc. On this occasion for the first time I witnessed a new feat to me, viz: The releasing of the mediums without untying the knots. Subsequently I witnessed the feat of answers to communications written upon the reverse side of cards while securely inclosed in self-sealing envelopes, and sealed with wax.

Inclosed I send you one of their handbills for public seances on July 31st and Aug. 1st, 2d, 4th, 5th and 6th. I witnessed two of these seances at which the mediums were tied and untied; musical instruments were played in the cabinet while they were tied, the letter test was given, and the spring-handcuffs were taken off while one of the audience held the keys, etc. About this time, through the suggestion of Capt. Thomas Haggett, a seance or two was had at my residence, which showed my entire family to be mediumistic—some physical and some trance mediums.

It was at one of these seances that I witnessed another feat new to me—viz: The gliding of the Spiritually materialized form into the physical form of one of the members of the circle. This was so palpable as to cause some of the members to accuse him of fraud. Yet the parties on each side of the individual declared as well as the person himself that they securely held his hand.

On the night of the 13th inst., we witnessed some remarkable tests again, at the residence of Mr. G. W. Kendall—such as independent writing upon both slate and paper, tying and untying the mediums, the placing of a solid iron ring upon the arms of either of the three mediums, Mr. Baldwin, Miss Kendall or Mr. A. Donand, while securely tied, not only to the chairs but to each other. As mere facts it seems to me that the manifestations through the mediums alluded to, should be amply sufficient to convince the most skeptical of the reality of a spiritual existence.

If people will not believe the evidence of their own senses, there certainly is little use in attempting to instruct them either in mathematics, physics or metaphysics. If we are satisfied of the existence of the sun, moon and stars as material bodies through the evidence of the sense of sight, how much more ought we to be satisfied with a spiritual existence through the three senses of seeing, feeling and hearing.

I certainly blame no one for not believing who has never witnessed such manifestations, for belief is a mere passive condition of the mind, yielding assent to a proposition with a strength precisely proportioned to the degree of excitement, or known sensuous facts presented.

There are but three sources of knowledge to the mind, viz: The evidence of the senses; The decision of mind founded on experience derived from the senses; the experience of others, or hearsay. Why, then, should Christians blame any one for disbelieving the spiritual relations of the Bible, said to have occurred in the Apostolic age, when they have no higher evidence of the facts than hearsay testimony. They no longer attempt to verify these assertions by convincing the senses, and brand such manifestations as trickery, humbuggery, etc. The truth then is that the great mass of our Christian denominations are the Infidels and Atheists of the present century, while the Spiritualists are the true and practical Christians of the present time, both believing and demonstrating the great truths of a future existence as well as many other facts.

How much unmeaning and incomprehensible jargon have we all heard and read touching the Trinity, the Father, the Son, the Holy Ghost, the Spirit, the soul and the body. Where is there an orthodox priest or preacher who can give a thorough and scientific demonstration that man has a spirit, soul and body? By what means can they without the aid of spiritual manifestations demonstrate to the satisfaction of any one, the existence of the Trinity? They tell us we must believe what they are pleased to say in regard to this matter or be damned, yet they afford us no evidence of the fact save hearsay testimony.

In all other sciences except theology, we carry our learners along by regular ocular or sensuous gradation from premise to conclusion. What child would give his assent to the proposition that "the square described upon the hypotenuse of a right angled triangle, is equivalent to the sum of the squares described upon the two adjacent sides," yet by leading him step by step from one simple axiom and proposition to another, he at length comprehends the great truth therein unfolded, and is made acquainted with the laws and relations of trigonometry, the calculus and the great universe of matter.

In chemistry he is asked to believe that oxygen and hydrogen united, form water—he refuses his assent—he says he does not believe the statement. By the electric current you cause them to unite—it is ocularly demonstrated to his senses—the three elements have united in one body, and he believes.

In religion or theology you inform him that man is an emblem of the great all—God; that there is a trinity of force in himself. He disbelieves your assertion. The priest tells him if he does not believe it he will be damned, yet he fails to demonstrate the fact through his senses so that he may believe. The learner is scared by the terrors of a hell-fire and a host of other chimerical fancies invented by priest-craft and scarcely moves his lips in response, saying, yes I believe, well knowing that he lies at the time; and thus another sinner is snatched, as it were, from some imaginary lake of fire.

Why does not the would-be man of God go

to work like a sensible man, and demonstrate the fact if it be one, the same as in any other science a great truth is demonstrated. "Simply because it is the blind leading the blind. The priest himself does not know the assertion to be true, and therefore can not demonstrate it as a fundamental fact. Both teacher and learner stultify themselves and remain practical Atheists and liars. It is right here I think that Spiritualism comes to the relief of an effete theology.

Spiritualism presents fact—stubborn facts, that will not be thrust aside or ignored; a systematic collation of these facts then must render it a science, which will in time, either corroborate or overthrow all religious dogmas as now taught, and it is through our physical mediums, like Mr. S. S. Baldwin, and our trance and inspirational mediums that the true science of religion is yet to be developed.

If man is composed of a spirit, a soul and a body, the science of Spiritualism must be able to demonstrate the fact. If there is such a thing as Trinity in man, then the fact must be demonstrable to our physical senses. Now, I conceive that the science at my residence a few nights since, was a demonstration of the truth of this theological doctrine; but in explaining my views I shall not use theological expressions for to me most of them are antiquated and meaningless terms.

I regard electricity as the soul of the universe, the cohesive power that holds all matter together—the cause of gravitation, specific gravity, etc; hence it follows that the body of all matter is composed of the atoms of matter thus held together, but in that condition matter is without volition—it is inert.

On the night of the seance alluded to, I distinctly felt the spirits pat me on the head, touch me in the face, and pull my coat. I heard them play the musical instruments all about the room, dance and throw fans and other articles about, and last but not least, when they were requested to take matches and write with the phosphorescent end upon the table, the wall, etc., their hands were plainly seen by all present, in consequence apparently, of the faint light emitted from the matches.

It was at this juncture that behind Mr. Kendall (who is mediumistic) writing was being done upon the wall, high above his head; both his hands meanwhile firmly in the grasp of parties on each side of him. The match was ignited and the room sufficiently lighted at once to reveal the entire features of Mr. Kendall's face and hand standing by the wall, which form gradually fell down and seemed to coalesce into the physical form of Mr. Kendall where he sat within the grasp of the two gentlemen on each side of him.

I explain this phenomenon in this manner: These two gentlemen had hold of the physical form of Mr. Kendall while his spirit went out under some control, and did the writing upon the wall. The body and soul of Mr. Kendall, or in other words, the matter and electrical, or cohesive power composing the body of Mr. Kendall, remained seated in his chair while the spirit or knowing principle went out of the body to perform the duty requested, and then gently glided back and took possession of the body. Had this vitalizing on knowing spirit remained absent from the body sufficiently long, the soul or electrical power would have fallen into decay and death.

Thus it is that I infer that we are made up of mind, attraction and gross or ponderable matter; in other words spirit, soul and body, and since no element of the universe is or can be lost, that these elements at death remain parts of the Great All, which is composed of mind, electricity and gross matter, or spirit, soul and body, hence the attributes of the Deity—omnipotence, omnipresence and omnipresence. I know of no means whereby the truth of such a proposition can be successfully demonstrated except it be by Spiritualism.

To prove that the spirits of the departed still exist, it is only necessary for them to select so much of the radiant matter as they require from any proper or congenial medium, and from their own recollection or memories form this substance into a fac simile of themselves while in the body.

It is only through the scientific arrangement of the many facts being presented by such mediums as S. S. Baldwin, and a host of others all over the land that the doctrines of theology can be proved or refuted.

Yours, etc.,

J. E. WALLACE.

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JEFFERSON MILLS, N. H., March 21, 1872.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up my arms to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it at all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been blind about two years; and his wife was sick from taking calomel. Her limbs were swollen to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

### WHAT DOCTORS SAY.

In the course of large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious Indamatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Claffin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.

I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa.

I think there is no medicine in the world like the Positive and Negative Powders.

MRS. DR. GARRISON, Newton, N. J.

In Ague and Chills I consider them unequalled.

J. P. WAT, M.D., Belmont, Ill.

Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

C. D. R. KIRK, M.D., Fern Springs, Miss.

They are peculiarly adapted to the female constitution.

DR. L. HAKES, Cicero, N. Y.

### Consumption,

### SCROFULA AND CATARRH

### Cured.

Jane Worley was cured of Scrofula of 15 years' standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and running sores, in fact, it was all over her body (MARTIN WORLEY, New Petersburg, Ohio).

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula. (R. McKee, Fayetteville, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so. (ROBERT THOMAS, Osseo, Minn.)

I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well. (JOHN W. KENDALL, Beloit, Mass.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders. (EMMA PRINCE, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down she could hear it go drip, drip, or ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also. (Miss E. M. Smith, Burlington, N. J.)

I have raised one man from the dead with 2 Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man. (G. W. HALL, New Haven, Ind.)

### Triumphant Victory

OVER

### Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now. (A. G. Mowbray, Stockton, Minn.)

Four years ago I used a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch. (JOHN O. REEDER, Harland, Wis.)

Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positive. My Dyspepsia was chronic and of 30 years' standing.

During the last ten years I could not use butter, pork, or poultry of any kind; but now they agree with me as well as they ever did. (P. P. MILLER, F. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever. (LEW. L. JULIAN, M.D., Branchville, Ark.)

### WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for falling of the womb, and is high in praise of them. (Mrs. J. GILMORE JONES, Falmouth, Mass.) My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders. (J. COOPER, St. Johns, Ark.) Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited. (Mrs. EMMA MIST, Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next pregnancy all right. (O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Flooding. She had doctored with seven different Doctors for



137 The letter of Moses Hull, recently published in New York, giving his individual views of sexuality, is no part of Spiritualism. All honest, sincere Spiritualists repudiate it in toto. If such ideas are an integral part of the church to which he some time since belonged, he had better go back to it again. Spiritualism has no affinity with such grossness. Our beautiful religion comes to the people of earth to-day, to make them wiser and better; it comes not to degrade, but to exalt humanity; it comes to teach us that the purer we live here, the happier we shall be hereafter. "By their works ye shall know them," is as true to-day as when first written. May angels good and true protect us against the pernicious teachings of such iconoclasts as Moses Hull.

—BANNER OF LIGHT



## Social Freedom or Licentiousness vs. Marriage.

In the first place it is as foreign to Spiritualism as the East is from the West. Spiritualism, as I understand it, is that philosophy or science which treats of man Spiritually as he has, does, and will exist. As its name implies it means, it treats or explains the origin, present state and future condition of the life of the spirit—the man. Being thus defined, it is easy to comprehend the fact that every ism or doctrine that may be held by a Spiritualist, is no part of Spiritualism.

I, as a believer in the pre-existence of the spirit of man, may hold political notions differing from many others who would agree with me about pre-existence, but must say that those political ideas belong to, and are a legitimate part of, the doctrine of pre-existence. I may believe in social or sexual freedom, or not—it is no part of the great fact of existence and has no more business to come upon a "free platform" of a Spiritual meeting, than the question, how many wives has Brigham Young? It seems that the champion of the system makes it purely a private affair; that is, it is nobody's business to inquire who practices it or not.

Temperance is one of the great reforms of the nineteenth century, but what has it to do with Spiritualism as such?

The abolition of slavery was a great measure, but there are thousands of people who fought for that who do not believe in Spiritualism.

Who would think of passing resolutions in honor of Dr. Slade's seances, at a political meeting, the object of which was to nominate a candidate for Governor of New York? Certainly not any one of sound mind. Then, upon the other hand, it is equally foolish, absurd and out of place for a Spiritual meeting that had convened to consult upon the great principles of Spiritualism to nominate a candidate for governor of a state, because the two do not agree, have nothing to do with each other. Now sexual freedom is just as foreign from Spiritualism as any political question. It is opposed to marriage. Now, by marriage I do not mean the arbitrarily living together by statute laws without love, as is practiced to-day to so great an extent; but I do mean the union of two souls in harmony with the law of the eternal pre-existence.

Written in the spirit of man is the law of conjugal love, the office of which is to mate, to marry, and only one, "For this cause [of conjugal love] shall a man leave his father and mother and cleave unto his wife." It is the conjugal love that makes him cleave unto his wife. It is that cleaving unto the woman that makes the marriage and constitutes the woman the wife. Whenever any man perverts that faculty so as to cleave or desire any other than the first wife, he prostitutes that faculty of conjugal love; and it does not do for a man to preach "absence from home" and "inability of the woman." There is a legitimate and there is also an illegitimate use of every faculty of the mind.

Now if I know any thing of the sexual freedom doctrine and must give a verdict according to the testimony, I must say it is the most damnable doctrine that has ever been preached, and will say that sexual freedom in some shape has caused all the sorrow in the world, either directly or indirectly.

W. J. ATKINSON, M. D.

California, Mo.

## Vote the Animalists Down.

BRO. JONES.—If I seem too familiar in using the term "Brother," you must not blame me for it—you should only blame yourself, for the views and sentiments of your paper on the subject of Woodhullism, makes you my brother, whether you wish to be or not, and it is only because of this fact that I venture to write you at all. But please bear in mind that I am only writing to you and not your paper. I do not claim a place in your columns; I only ask the privilege of a word or two to you personally with reference to the suggestion made by brother Britton, that all good Spiritualists refrain from sending delegates to the forthcoming Annual Convention in your city.

Possibly Brother Britton's suggestion is a wise one, but would not it be better for the true Spiritualists to send full delegations from every quarter and vote the Animalists down—vote them down so effectually that they will stay down? Can we not in this way wrest the Association from their unhalloved grasp, and elect officers that will redeem its character? If not, then, brother Britton is right; but if he is right, I think the less there is said on the subject the better it will be for all Spiritualists who wish to be thought respectable and decent. If brother Britton is right, not only should all Spiritualists stay away from the convention, but all Spiritualist papers refrain from publishing its proceedings. They should not allow the "nasty thing" any space whatever in their columns—not even to advertise their meetings, although the advertisement be paid for as a matter of business.

Following up brother B's views a little farther, I am inclined to think that the most Woodhullism cares for is to get itself advertised. "The Babylonish woman in scarlet" derives a profit from every mention that is made of her name or her cause in any Spiritual paper. Of course she has no shame—that is abundantly proved, and any attempt to argue against her and her doctrines only proves this, that there is something to argue about, when in fact there is nothing. Everybody knows that all her assumptions are false, and the subject can not be discussed without offending the taste of every pure minded person who reads the discussion or hears it. Since the subject does not belong to Spiritualism at all, would it not be better for all Spiritual papers to ignore it? If Victoria and Moses want to advertise their lecherous propensities and practices, let them do so at their own expense. If brother Britton wants his idea carried out to this full extent, I am inclined to think it is a good one. Woodhullism can be killed in this way, perhaps, easier and quicker than in any other. And if there is not energy enough among the Spiritualists of this country to come up to the convention and take the Association out of her hands, and out from under her polluting influence, then I should advise that brother B's suggestion be adopted and carried out to the fullest extent herein suggested. Give Woodhullism nothing to feed on and it will die! Its food is nothing but filth, and that is what gives circulation to her paper. Is it wise to advertise it?

E. C. POMEROY.

Buffalo, N. Y.

## The Battle Axes.

Some forty or fifty years ago, there was a person by the name of Theophilus Gates—I think of Chester County, Penn., a man of considerable talent. He published a periodical called the *Reformer*, which contained frequent articles of considerable merit, in exposing certain doctrines and practices prevalent in social life. He finally adopted the free-love doctrine (which he called the Battle Ax) precisely similar in all respects, as I understand

it, with those of Mrs. Woodhull and her disciples. He published a pamphlet setting forth his views at large on the subject.

It is said that one extreme produces its opposite, which has a tendency to neutralize the consequences of each other and thus to cure themselves. I suppose the corruption which is frequently practiced in secret by some under the guise of marriage, disgusted him, so he fell into the opposite extreme, and labored to do away with all laws on marriage and the relation of the sexes in social life.

Now I can not see any difference as to the necessity of having laws to protect the innocent and the unwary in the matters of the social relations of the sexes, than for the same reasons for the protection of the same class in cases of murder, robbery, theft, and all other crimes incident to the uncontrollable action of the animal passions and propensities. If the community were all morally perfect, then there would be no necessity for civil laws for any of these cases, but until the human race is more generally developed on the spiritual plane than at present, we shall need laws to restrain, at least in some degree, those who have not the laws within themselves, sufficient to keep them within proper bounds.

Perhaps some will say "that with all your laws on marriage, you do not prevent the evils complained of." True! But neither do the laws to punish crime prevent it altogether, but I presume few of us would be willing to make the experiment of sweeping away all laws for the protection of persons and property, because some individuals disregard all law, under the influence of strong passions.

I do not propose to argue the merits of the question referred to, as the results and the interpretation of the so-called free love doctrine, as avowed by some of the Apostles of that creed, I think are sufficiently clear to the understanding to the most ordinary comprehension, so that I believe it about time for Spiritualists generally to take their sides of the question.

I have no desire to prevent the discussion of the subject by those feeling an interest in it, but I would prefer that those who adopt the theory of free love, and still stick to the name of Spiritualist, would also adopt some prefix to distinguish the different parties to the outside world, inasmuch as the doctrine of free love is not at all necessarily connected with the subject of Spiritual intercourse; and has been proposed to the world at various times, by different persons, long before Spiritualism in its present shape was thought of.

EBENEZER HANCE.

Fallsington, Pa.

## Iowa Spiritualists Repudiate Moses and Victoria.

Most assuredly will they speak out and define their position in regard to free-love. While it was only Woodhull, there was no propriety in bringing the matter before a public meeting; but now that the National Association, the Michigan State meeting, and Moses Hull's letter, all endorsing Woodhull, silence on the part of any meeting, especially a State society, would be justly construed into sanction. I can readily see how a meeting can be worked up into sympathy for Woodhull, because of the violation of usages of the courts in her trial. For Spiritualists having been generally persecuted, they feel a jealousy of the effort to curtail freedom of speech; but surely no one should fear the loss of freedom of speech, when Woodhull can fulminate her filthy licentious libertinism through her *Weekly*, and when Moses Hull can run at large after writing such letters as he has.

Of course, these people will cry persecution! But really it does seem to me, that even the secular press is lenient enough in their opposition to a theory that claims as its sole animus an unbridled and promiscuous exercise of the sexual passions. The destruction of home-life and the substitution of homeless orphans instead of groups of happy children, gathering around the family altar, calling each other brother and sister, and knowing a parent who will own and care for them, results from the practice of these free-lusters.

The whole thing is now undisguised, as it once was, by the use of two "golden words," free-love!

It avows:

1. Over Indulgence.
2. Promiscuous Indulgence.
3. No Home.
4. No Family.
5. No Children.
6. No Father or Mother.
7. No Love.
8. All Lust.

Moses exultingly exclaims, "I exhausted all of the energies, soul and body, of my wife," and then turned his diseased and heated passion to other women! Of course, any woman, call her wife or what you will, would feel better to be relieved of such animal abuse as Moses owns to have practiced on the one he caused to dislike him for such abuse. I hope Moses will some day curb his over-heated passion, as to know that the trouble was too much, instead of too little indulgence, that lost him his home-love and attachments.

J. P. DAVIS.

Des Moines, Iowa, Sept. 10th, 1873.

## Who will be the Next to Follow Moses

A subscriber writes:—"Who'll be the next to follow Moses?" Who of the grand army of pollution dare fill up the chasm so recently made in their ranks by their fallen comrade? It is a fair conclusion, I think, that all the men of function have not been heard from yet. If there are any more who aspire to martyrdom, now is the time to step to the front—by all means being careful to give exact dimensions of their cerebellum, for if a man with a small brain should pant for martyrdom it would at once prove him to be a little egotistical. Should twenty new recruits, more or less, have been enlisted at the recent spiritual camp-meeting held in Chicago on the 16th inst., may they be all boys with moderate sized brains. Should not there be a revenue tax levied upon this ponderous manufacturer, who, according to his own confession has been operating so extensively, thereby infringing on license in each county and State where it hath seemed proper for him to operate? I wonder if his fair entertainers and caterers have in every instance realized both Moses and the profits? If so, would it not require that his exchequer should bear a corresponding relationship to the size of his head; in other words should not his pocket-book measure several inches and seven-eighths in circumference in order that his sympathizing patrons might fully realize the profits. In all of his operations there seems to have been much head-work, and I am led to the conclusion that with such a preponderance of head, that it was more an error of the head than of the heart.

I think that he or she who will manifest carelessness by silence at this most critical juncture of proceedings is doing our most holy cause an injury which will react upon those in thunder tones, which will break that silence and cause them to reproach themselves a thousand times for their indolence in a time of so great need. Let every lover of decency

and common sense "speak out in meeting." If they can say nothing more, let them say Amen.

A SUBSCRIBER.

Springfield, Ill.

## A Protest Against Free-loveism.

BRO. S. S. JONES.—I say "Brother" because I claim true brotherhood with those who are fighting the battle of morality against the Woodhullites and Moses Hullites of avowed immoral sentiments and practices. Simple belief in spirit-intercourse is not necessarily elevating. The Chinese as a nation are believers, yet are sunk in superstitions as gross as the immoralities of the "free-lovers" like Victoria O. Woodhull.

Now, Brother, there has yet to come a separation between the immoral and moral branches of Spiritualism. True liberty is not license, and if under the guise of a free platform, we are to be exposed to hearing advocated seductions of our wives and daughters in return for the privilege of seducing those of others, then I propose the abolishment of that form of freedom. For one I don't care to attend meetings where my whole moral nature is so exposed to malaria, that deodorization is necessary before it is safe to again enter a pure home circle. I believe in spirit-influences for evil, and I don't care to sit with those who attract around them the undeveloped and grossly sensual. If it is proposed by anyone to furnish houses of prostitution for those yet on a low plane, as at worst a necessary evil, am I to be in perpetual danger of having such a subject sprung upon me in any public gathering of Spiritualists, when, perhaps, I may have wife and daughter with me? Is nothing too filthy for a free platform. I say, Brother, God speed you, in your labor for purity and holiness. Pray, urge an instant separation of those claiming to be Spiritualists into two distinct branches, the moral and the immoral, and let us have it understood, that all who favor the Woodhull doctrines belong emphatically to the latter.

Yours for pure Morality,

CHARLES DAWBORN.  
Sandwich, Ct.

## Angel Mothers will Bless You.

BROTHER JONES.—It does seem strange that those who have listened to the voices of loved ones, calling from over the river, and who are anxiously waiting for the time when all men shall rejoice that the shackles of religious bigotry have been cast off, should be so willing to assist in raising stumbling blocks for the trembling ones to fall over. Why must the fanatical productions of every uneasy brain be crowded upon the already over-taxed shoulders of Spiritualism?

If Victoria Woodhull wishes to promulgate her ideas of social freedom, on her own responsibility, let her do so; but when she attempts to embody them with the beautiful teachings of the Spiritual Philosophy, it is time every true Spiritualist should denounce her in unmeasured terms.

How long will men try to accommodate themselves to every ill-fitting garment unskillful hands shall see fit to prepare for them? It is no time now for workers to withdraw from the field or sit folding your hands because *unclean offerings* are brought to the altar before they have bowed. Strive with renewed energy of voice and pen, to convince the world that Spiritualists do not approve the vile teachings of Victoria Woodhull or Moses Hull.

For years your paper has been a welcome visitor at our fireside, and gladly we have watched your condemnation of evil in every form. Go on, and we know that angel mothers watching from the other side will bless you in your efforts to preserve unsullied the sanctity of the family circle!

Mrs. R. A. Cox.

Vermont, Ill., Sept. 7th, 1873.

## A Voice from Texas against Free-Love.

BRO. JONES.—We have visited Milford and Corsicana, done missionary work, held circles, given tests and developed several mediums. Mrs. P. is one of the most powerful developing mediums ever through this country. We have concluded to adopt K. Graves' plan in lecturing—to give three lectures for \$10 and expenses, and thus carry the gospel of harmonism to the famishing poor. The cause is looking up somewhat in Texas. We hope the free-love incubus, which is weighing upon Spiritualism like a miserable, loathsome nightmare, will be removed by the coming convention. We are satisfied it is retarding the cause more than all other things. We are fully sensible of the great defects in our marriage laws; but we do not propose to cure these evils by abolishing this sacred institution. We believe in divorce when necessary, and the sooner free-loveism and Spiritualism are divorced, the better for the world.

Glad to see you have published Read. We sent you an expose of his doings in Waco, last year, but perhaps you did not get it. We performed his rope feats without spirit-aid, and will now say to all such humbugs, if you don't want exposure, you may avoid coming in our way. We have no need of falsehood to help along the truth.

Mrs. Torrey, the rising star of Texas, will lecture here this coming week. She is a good trance-speaker, and improvises poems with wonderful ability. Yours truly,

HENRY C. PIERCE.

Lancaster, Texas.

## Free Lust.

BRO. JONES.—With pleasure I write you for the RELIGIO-PHILOSOPHICAL JOURNAL. I did not feel as though I could spare the money, being peculiarly embarrassed, but when I saw the bold, upright stand that you take in regard to the free-love, or properly speaking, free-lust doctrine, it caused me to gladly add my name to your list of subscribers. Friend JONES, if the free-lust doctrine becomes the order of the day, becomes popularized, as would-be reformers would have it, I say good by to spiritual progress, for as the animal propensity is developed, the spiritual, the finer, the best part of man is lowered in proportion. When you cease to oppose this degrading doctrine of sensuality, then your paper deserves to die a natural death.

S. N. BLAKELEY.

Glenwood, N. Y., Sept. 7th, 1873.

## A Voice from Brooklyn.

BRO. JONES.—I should think that every decent Spiritualist would not only pay up but subscribe anew, at seeing the noble ground you have taken to defend this glorious philosophy from the stigma of Woodhullism. I hope you will not leave those Bohemians, infamous free-lusters, talking of meeting in your city, under the name of a convention of Spiritualists, one peg to hang their imposition upon a day longer.

JAS. H. WHITNEY.

Brooklyn, N. Y.

## Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## The Conflict of the Hour.

The stern and irresistible logic of events is crowding humanity, especially the thinking portion of it, into a narrow pass, Thermopylae like, wherein all are called upon to take their stand, and define more or less clearly their positions.

The hour demands that we should put an estimate upon principle and abide by that estimate. It may be that it will only require firmness, and a moderate degree of suffering to stand erect and maintain that which to us is truth, or it may be that martyrdom and death shall be the price demanded from us. The question is can we stand up to the line and the plummet, or will we falter and betray the trust that has been confided to us by the talents that have been given us.

The times that try men's souls and measure their integrity and ability are not past; light has come into the world, and the unfolding of truth is more clear and beautiful than ever it was before. Angel harps attuned to riches melody are vibrating on human ears and blessing the world.

"He that hath an ear to hear let him hear," and let every one that heareth remember that to hear involves a responsibility, first to understand the truth and then to render it more practical to humanity by living it.

The peculiarity of the age is that the idle and indifferent must take a back place, that each one "must work out their own salvation," not "with fear and trembling," as one formerly said, but with knowledge and confidence and strength, knowing with every step we take exactly where to put our feet, and how to stand firmly amid all the storms and conflicts that may roll around us. It remains to be true that "this is the condemnation that light has come into the world." All over the land to-day, notwithstanding the occasional mournful evidences of human weakness that are manifested, there is a grand awakening and the people are being stirred to the very depths of their souls.

Never before has humanity demanded with such earnestness that the veil between this life and the hereafter shall be rent in twain. A brother who occupies a prominent and useful position as a minister in the interior of our State, and to whom we were strongly attracted when he visited us about a year since—we had never seen him before, but when he rose to speak we saw that he was a medium and an excellent instrument for spirits to speak through. He wrote to us recently as follows:

"Ever since I saw you I have studied Spiritualism. Last May when I was attending a convention in Boston, I visited Dr. Slade, of New York, and others. I study science in connection with Spiritual Philosophy. I want to know as well as believe the subject. Spiritualism is held back by prejudice, ignorance, and imposture; but it has gained a strong foothold in millions of hearts and is a dawning from on high to many struggling souls. You department in the RELIGIO-PHILOSOPHICAL JOURNAL, is free from harshness and dogmatism. The spirit of fairness and of kindness which you display in your editorials would and does win opponents to think, whereas a different spirit would and does disgust inquirers. Orthodoxy should be allowed to monopolize hate, unfairness and harshness."

"A gentleman in this county did not believe in a hereafter. His family consisted of himself, wife, son and daughter. The daughter was married a short time, and a few months ago she died the father's grief was overwhelming. His belief added to his grief. He treated Spiritualism with the greatest contempt. I talked to him on the subject, and he said he would visit a medium. He visited Dr. Slade, and became a firm believer in immortality. He is rich and one of the best business men in the country. His present belief has cast a flood of light and hope on his life; and without such belief he would have been perfectly miserable. Therefore, Spiritualism is a great force in this life to make it joyful, and is a powerful factor in human happiness. Can the world afford to dispense such force?"

Another clergyman from the interior of the State called on us to enquire for a magnetizer, as he desired to be treated in that way. We sent him to Dr. Paxson and Buckwalter, and Mr. B. told him a number of things in regard to his past life, some of which he had forgotten until they were called to memory by her.

He was cured and writes to them: "I am a minister and have for years been preaching that the true doctrine of healing was through spiritual magnetism, by the laying on of hands, and as you laying of hands on my person has proved a success, a number of the people here think you have performed a miracle in my case and wish to know if you can cure rheumatism, and I wish to know whether you can instruct me in the practice of the art."

To which Dr. Paxson replied—"I am glad you appreciate that the true system of healing was the one practiced by Jesus and his Apostles. The nearer we live to the divine life as he did, the more will our works be like unto his. You ask how you shall learn to heal. The power that calls you will sustain you and lead you as man can not guide you even to that wisdom which is essential in order to say unto the lame walk, the blind see, the deaf to hear. We know that our treatment depends in part upon the condition of the patient. You came with the spirit of confidence to Dr. Child, and when he spoke of us as healers you accepted it and your belief aided us much in restoring your health."

So we find the work going on all over the land, and the call is sounded in the ears of humanity, "to thy tents oh, Israel."

There is but one ground of safety and that is to stand upon the basis of strict integrity and devotion to principle. The old prophet had a clear view of this, and his declarations are very applicable to our times, "who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning? He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppression; that shaketh his hands from the holding of tribes; that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, and his water shall be sure."

"Look upon Zion, the city of our solemnity: thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

"But there the glorious Lord will be unto us, a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby."

Never was there such grand opportunities for real happiness here on earth by being as good as we can, doing all the good we can.

Spiritualism in its blessed revelations is bringing glad tidings of great joy to all people. Let us welcome the beautiful messengers as they come. Spiritualism is a grand highway which we may light up by lives of purity and benevolence.

Every good act is a lantern set up on this highway, which not only enlightens our paths and those of our friends whom we bless, but all humanity. Deeds of evil darken this highway until it becomes like a cloudy night, while every good act, every noble deed, tends to illuminate it, and it remains to be true that the path of the righteous man shineth brighter and brighter unto the perfect day, and they that turn many to righteousness shall shine like the stars.

These, and these alone are they who will stand firmly secure in the fearful conflict of the hour, and who have nothing to fear, because they are determined to do no wrong.

## Trustee's Sale.

Whereas, John E. Sayles and Albert H. Walker, by deed of trust bearing date June 18th, 1872, and recorded in the Recorder's office of Cook County, Illinois in Book 233 of Records, page 265, to secure the payment of a certain indebtedness amounting in the aggregate to \$20,991.50 evidenced by their six promissory notes of even date therewith, described in said Trust Deed, did convey unto me the undersigned as trustee the following premises to wit:

That part of LaFrambois Reserve, bounded as follows, to wit: Beginning at the south-east corner of the north-east fractional quarter of Section twenty-seven (27) town forty (40) north of range twelve (12) east of the third principal meridian, said corner being situated on the west boundary line of said reserve seventy-eight (78) chains south of the north-west corner thereof; running thence north eighty-two and one quarter deg. (82½ deg.) east thirty-one (31) chains and ten (10) links to the west margin of the Desplaines river; thence across said river north forty-two and ½ degrees (42½ deg.) east one (1) chain and seventy-seven (77) links; thence north seventeen (17) degrees west eight chains and fifty links (8.50); thence north 54 deg. east 29 chains and forty-six (46) links; thence due north fourteen chains and twenty-nine links; thence south sixty-one and one quarter degrees (61¼ deg.) west, thirty-seven chains and ninety-six links; thence south 83½ deg. west twenty chains and thirty links to the west boundary line of said Reserve; thence south along said boundary line twenty-four chains and seventy-seven links (24.77) to the place of beginning, excepting therefrom that portion of the above described land bounded as follows: Beginning at a point north eighty-two and ½ degrees east from the south-east corner of the north-east fractional quarter aforesaid, distant twenty-eight chains and forty-nine links from said corner; running thence north 82½ deg. east ninety-seven links; thence west 56 deg. north, two chains and fifty links; thence due west three chains and ninety links; thence due south two chains and seventeen links; thence due east four chains and 33½ links to the place of the beginning situated in the County of Cook, in the State of Illinois.

And whereas, by a certain other trust deed, of even date with the above mentioned deed, executed by the same parties, and recorded in the Recorder's Office, of Cook County, Illinois, in book 242 of Records, page 172, to secure the payment of a certain other indebtedness amounting in the aggregate to \$10,600, evidenced by their six certain promissory notes described in said trust deed, John E. Sayles and Albert H. Walker, did convey unto me, the undersigned, as trustee, the following described premises, to wit: That part of section twenty-seven (27), town forty (40), north range twelve (12), east of the third principal meridian, bounded as follows, to wit: beginning at the southeast corner of the northeast fractional quarter of said section, running thence west along the center line of said section twenty-six chains and seventy-five links (26.75); thence north twenty-three chains and fifty-eight links (23.58); thence east twenty-six chains and seventy-five (26.75) links; to a point on the west boundary line of said Reserve fifty-four chains and twenty-five links (54.25) south of the northwest corner thereof; thence south along said boundary line twenty-three chains and seventy-five links to the place of beginning situated in the County of Cook, in the State of Illinois.

Both of said trust deeds being given to secure part of the purchase money of the said premises. And whereas it was provided in and by said trust deeds, that in case of default in the payment of said notes or either of them or any portion of them, whether principal or interest, on the day on which the same or either thereof shall become due and payable, or in case of the breach of any of the covenants made by the said grantors, then on the application of the legal-holder of said notes or either of them the undersigned as such trustee, to sell the said Real Estate and all the right title benefit and equity of redemption of the said grantors, their heirs and assigns therein at public auction at either door of any building used as a Court-house, in the city of Chicago, for the highest price the same may bring in cash, notice having been given of the time and place of such sale by advertisement in some weekly newspaper published in the city of Chicago, in the English language at least once in each week, for four consecutive weeks last preceding such sale—and to execute and deliver to the purchaser or purchasers at such sale good and sufficient deed or deeds of conveyance of the real estate sold.

And whereas default has been made in the payment of the note of \$1,211.50, due July 1st, 1873, described in the trust deed first above mentioned, and also in the payment of the note of \$600, due July 1st, 1873, described in the deed last above mentioned, and of one year's interest on the balance of said notes, which was due June 18th, 1873, and Frederick Polzin, the legal holder of all said notes, has made application to me to proceed and make sale of said premises as directed in said trust deeds; and whereas, in consequence of such default, the whole indebtedness, principal and interest, has become due and payable; and whereas, said Sayles and Walker have authorized the undersigned, in writing, to have the premises advertised for sale in the RELIGIO-PHILOSOPHICAL JOURNAL, as a compliance with the terms of the above mentioned trust deeds. Now, therefore, the reason of the premises and in pursuance of the provisions of said trust deeds, I, Julius Rosenthal, trustee as aforesaid, hereby give notice that I shall,

On Monday, September 29th, 1873,

At the hour of 12 o'clock, at noon, sell at public auction, at the east door of the Old Court-house, on South Clark street, between Randolph and Washington streets, in Chicago, Cook County, Illinois, to the highest bidder for cash all the premises in said trust deeds and herein above described to wit: first the premises described in the first trust deed above mentioned to satisfy the whole indebtedness secured by said first trust deed, and secondly the premises described in the second trust deed above mentioned to secure the indebtedness secured by said second trust deed, together with all the right title benefit and equity of redemption of John E. Sayles and Albert H. Walker, their heirs and assigns therein.

Dated Chicago, Aug. 26th, 1873.

JULIUS ROSENTHAL, Trustee.  
ROSENTHAL & PENCE, Attorneys,  
180 South Clark St.

## Key to Political Science OR, THE STATESMAN'S GUIDE.

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## Communication by Planchette.

After giving the names of several spirits who control the circle, the following questions were asked and answered by Daniel B. French:

Q. Can undeveloped spirits return and control mediums to produce harmful results?

A. That spirits upon a low plane of development, have the power to influence, and often use it, is a fact as clearly demonstrated, as that of a higher degree.

Q. Have they the power to influence any one to do an injury, or to do a wrong?

A. They certainly have that power, but they are not likely to remain long in an uncongenial soil.

Q. What are we to understand by the planes of development?

A. You are probably acquainted with the system of graded schools, and I don't know as I can better define what I mean than by referring to that, each plane being a grade. You could not expect one in the primary department to be as far advanced, as one who is prepared to commence a collegiate course.

Q. Do we take up our learning or knowledge on our entrance into spirit-life, where we leave off here?

A. We sometimes have to go back and review, but we soon take up our lessons where we left them there.

Q. What do you mean by lesson? Have you reference to the learning of books?

A. Not that exclusively. I mean the growth in knowledge in every thing that tends to the development of those attributes of the soul that bring us nearer and nearer to the great fountain head of all life, all spirit, all knowledge, all soul, God!

Q. I want to ask, if it is not an improper question, if Christ, as usually taught, is God, or a part of God?

A. No, only as every soul in its perfection is a part of God.

Q. What means shall we use, or what method shall we take, to enable us to live a more perfect life, and develop our higher nature?

A. By analyzing your own internal perceptions of truth and purity. Inasmuch as God is pure, you know that anything impure, cannot be Godlike. And as God is love, hate, then, cannot be Godlike. As God is perfect in wisdom and knowledge, seek information on all scientific subjects, for science is only another name for understanding more of the nature of God.

Q. Would it assist us to obtain this knowledge and advancement to connect ourselves with an orthodox church?

A. I fear your perceptions of the attributes of God, would not be much in advance of the many who compose that body at present.

Well, Doctor, I shall depend on you to assist us and influence us for good.

A. I will cheerfully assist you in any way I can; for there is no greater happiness for the dwellers in the spirit-home, than to assist to develop and elevate others, and fit them for a life of never-ending progression and usefulness.

A few evenings after the above was written, another spirit was controlling "planchette," when the following dialogue occurred:

"It has been stated by a certain person, that Spiritualism is the result of a diseased brain—how is that?"

A. If it is, then some of the grandest, most sublime truths that ever came to man, are the result of disease. He might with as much propriety say, that Christ's miracle of turning water into wine, was the result of a fit of indigestion, or the miraculous feeding of five thousand, occasioned by a diseased state of the liver, and the raising of Lazarus from the dead, caused by an attack of the gout!

The question was then asked of the spirit who gave the first communication, what were his views in regard to Spiritualism being the result of a diseased brain, when the following answer was immediately written out:

"Your President has already answered that to the point. I agree with him, and will only add that orthodoxy is driven to the wall, and will endeavor to find a way through some imaginary loophole, if it is as absurd as the theory of a 'diseased brain.'"

Mrs. T. D. GIDDINGS.  
West Eau Claire, Wis.

## Have we a Moravia in Louisville?

EDITORS JOURNAL:—Nearly every one has read of the wonderful manifestations which have taken place at Moravia, but not every one has had an opportunity to go there and witness them. Quite recently some manifestations have been witnessed here which, though somewhat different from those in Moravia, are of such startling character as to arrest the attention of even the most casual observer.

Aside from avowed Spiritualists, the subject has received grave attention from members of orthodox churches, and even ministers of the gospel have more than once gone incognito to investigate the phenomena evinced at the so-called spiritual seances. Prominent among these modern wonders may be named "slate writing;" and although such seances have often been surrounded by circumstances rendering it possible, if not probable, that the medium might have been the writer of the messages received, still the giving of names and pertinent answers to entire strangers, furnished a problem very difficult of solution. It has long been the aim of the slate-mediums of Louisville, to give communications under such conditions as to make frauds impossible. It is thought this result has now been attained, and skeptics need no longer go to Moravia to find positive evidence that physical action takes place under conditions which prove conclusively that the medium cannot practice imposition. The arrangement for the test was as follows:

A small double school-slate, 7x10 inches, was procured, and the slate of the right hand leaf was removed. An oval wire-cloth cake cover, of the proper size, was accurately adjusted and securely attached to the vacant slate sash, thus making, when closed, a dome-shaped cover some six inches high, with meshes so close that a common pin would scarcely drop through. The slates when closed are secured by a staple and padlock. The skeptic places a bit of slate pencil in the slate, which he then locks, retaining the key. Parties may use their own padlock, if they so prefer. The medium uses a small card table which has a shelf underneath and about ten inches below the top. When this test slate was first used, the following "conditions" were written upon it by the invisibles: "You [medium] must sit on a low stool, with left hand on top of the slate, the other below; a white cloth on the shelf, and a dark covering over the table and half of the medium, reaching to the floor. The sash [skeptical] must be two feet distant on the opposite side of the table, so he will not interfere with the electric currents around the medium. Only one sash, or at most two, to be in the room at one time. Do not remove the slate until the [three] raps are given as a signal. The right hand of the medium must remain under cover until the sitting is through. If you comply with our conditions, we will give you the first test."

The first test or message proper given on this slate, was to its maker, a confirmed Materialist of this city. It ran thus: "Allen, how

can you doubt? Your three dear children are with me. Sophia Blanchard." The names were correctly given, and he had lost three children. After this, a gold watch, having a case quite difficult to open, was placed in the slate by the same person, the slate locked by him as before, and in less than three minutes the watch-case was found to be open! These, though not the only instances, can be proven under oath, by more than one good witness; and whether the medium knew the points given or not, how was the writing produced? By what means was the watch-case opened? The slate, table and room may be thoroughly examined before and after the sitting; the padlock and key may be furnished by the skeptic, if he prefers, and still these wonderful and inexplicable manifestations ensue.

What shall be done with these facts? Can any one explain them by any other theory than spiritual? These things are becoming too tangible to be much longer ignored, and the sooner they are accepted, the better. The medium above referred to, is the wife of one of our most respectable citizens, and persons who desire to test the matter for themselves, or committees organized for the purpose of honest investigation, can learn more by calling at No. 58 Tenth street, between Main and Market, this city. Very respectfully,

ALLEN M. BLANCHARD.  
Louisville, Kentucky.

## Spiritual Grove Meeting.

A Grove meeting of Spiritualists was held in the Peck Grove, in the township of Riley, Mich., on Sunday the 10th inst., which was numerously attended—the address being delivered by Dr. Barnum, of St. Johns. The day was fine, the address replete with undeniable truths, the dinner was excellent, the water obtained at the spring in the grove was pure and life-giving, and the occasion was an interesting one to all present. At the close of the forenoon services Dr. Barnum, in pursuance of a vote of the meeting, appointing a committee of three, consisting of Geo. E. Bliss, Mrs. Macumber and Mrs. Kent, to report resolutions expressive of the religious sentiments of the meeting. The committee, through their chairman, reported the following, which were considered and adopted separately.

WHEREAS, We, the Spiritualists of Riley and vicinity, in grove meeting assembled, for a better understanding of the religion we profess, that the public may have an index to some of the leading tenets of our belief, do submit the following resolutions to the candid, honest judgment of the people;

AND WHEREAS, All true history, experience and sciences, have taught us that all things are governed by laws immutable, acting the same yesterday, to-day and forever; therefore be it

Resolved, That it becomes one of the first duties of man to study the laws of his being and obey them.

Resolved, That Spiritualism, when rightly understood, embraces all truth, both of mind and matter, in the great universe of God.

Resolved, That God acts only through His laws, and that mankind, can never see God, only as they see him through his works.

Resolved, That free thought, free press and free speech are inalienable, God-given rights of every individual.

Resolved, That we most heartily oppose, and shall use our united efforts to defeat the present, and any and all efforts that may be inaugurated to insert a recognition of God in the Constitution of the United States.

Resolved, That we recognize the Golden Rule as the best embodiment of all the codes of morals that has ever been given to the world; that it should be practiced by all Spiritualists; and that this rule recognizes charity for all honest differences of opinion among men.

Resolved, That Spiritualism is not responsible for the short-comings of its pretended members, and that none are true reformers but those that show themselves to be such by leading pure lives to the extent of their ability; and that every one shall be punished according to the deeds done in the body.

Resolved, That we as Spiritualists do not sanction the social doctrine as taught by Victoria C. Woodhull, and do hereby publicly denounce what is known as free-loveism, and that we regard the monogamic system of marriage with just and legal regulations, as the system best adapted to the good of human society.

WHEREAS, We look upon the crime of seduction and abandonment with all their concomitant evils, as subjects of more than ordinary moment, demanding our careful consideration;

AND WHEREAS, We are compelled to associate with this class of men in all the avenues of life; therefore be it

Resolved, That woman should not be an outcast and man defended, when woman is the victim and man the aggressor; and that the seducer and the seduced be equally culpable.

Resolved, That woman be recognized as man's equal, politically, socially, morally and spiritually.

The resolutions having been adopted, the chairman of the committee was instructed by a vote of the meeting to furnish each of the county papers with a copy of the same, with the request that they be published in said papers at the earliest practicable day.

Geo. E. Bliss,  
Ch'n Committee.

## An Old Man's Protest Against Woodhullism.

BRO. S. S. JONES:—I write to express my disapprobation and abhorrence of the new doctrine of Woodhullism, and my admiration and high appreciation of your opposition thereto. If man has progressed from a low type of animal to his present elevated position, has he now arrived at the very pinnacle of his capability, and is he now obliged to retrograde to ten thousand years ago, and once more become like bulls and cows, cocks and hens, etc? All our higher aspirations revolt at the idea. Degrading Moses says, "Forsaking all others I will cleave unto thee," made his life miserable. I am an old man, verging on to three score and ten, and made this pledge many years ago and never regretted it, and although my dear old companion was taken away by death over seven years ago. I still have that promise in view, and am waiting and looking forward to the time when, if Spiritualism is true. I shall rejoin her and our bliss be completed.

It is preposterous to call that love which has no endurance, and which is as variable and fleeting as the wind. True marriage is two congenial souls joined in one, and they and theirs protected by law. In such a union there is true felicity; felicity in the thought of a home and the law to protect it, and two hearts ever solicitous for the welfare of each other. This is love, love that angels might envy. But we have people among us, calling themselves reformers, who are so gross and swinish that they would abolish all this and send us down to perdition.

Respectfully,  
WM. P. LIPPINCOTT.

Mt. Vernon, Iowa.

## The Medium Clock.

MR. S. S. JONES, DEAR BROTHER.—There are many mysterious ways for spirits to communicate with this world's people, but I think I have got something new for your many readers. Seven months ago, which was last February, George Burroughs (my brother) and his wife, had a lady visitor at their house by the name of Mrs. Mansfield, who was a soldier's widow. She was in the habit of seating herself in front of the sitting-room table, on which the clock was standing, and over which was a mirror. One morning, while she was sitting there, she was talking with Mrs. Burroughs about her departed husband, stating how happy she would be to see him, and communicate with him, if it was possible, when to their great surprise and wonderment, the clock shivered out a mysterious and startling noise. They were still for a moment, knowing not what to say, then Mrs. Mansfield asked, "Is it the spirit of Nelson?" And again it gave the same sound. Mrs. Burroughs then seated herself by the side of Mrs. Mansfield, and as no one was there to disturb them, except the little girl who was quietly amusing herself, they commenced asking questions. Finding that it had a ready response, they asked mental questions, which were answered correctly. Then one would make a mental inquiry, and the other would tell in how many minutes, half or quarter minutes, the reply should be given, and it would be at the designated time, answering with the mysterious sound for yes; and by holding the hand at the time appointed for no, and by passing on in perfect time for doubtful. Then George, my brother, came in, and he talked with it for an hour and a half, receiving a perfect response every time. Since that date, I and many others have talked with it for hours, always receiving satisfaction from its answers, even to ascertaining what spirit was communicating. I wish to say that the clock never before made that noise, nor does it now only when questions are asked, or when the spirits wish to give some information. There is a latch-string outside the door to all who wish to convince themselves that it is true, and to communicate with their spirit friends through the medium clock. I remain truthfully yours,

CHARLES BURROUGHS.  
Michigan City, Ind.

## Report of the Henry County, Ill., Association of Spiritualists.

The Ninth Quarterly Meeting of the Association was called to order by the President, at one o'clock, in the town of Atkinson, on Saturday, the 30th of August, 1873. The following named persons were chosen to serve as officers for the ensuing year: Mr. J. E. Perkins, Royce Allen, President; Mrs. J. E. Perkins, Vice-President; E. S. Roberts, Henry Terpening, and S. L. Pervier, Trustees; and John M. Follett, Secretary. E. V. Wilson gave us some powerful lectures, which very much shocked the holy sensibilities of some holy people, and pleased the heterodox immensely. His tests were convincing, and some of them were very superior ones, satisfying to Spiritualists, and confounding to our opponents. The managers of the association, assisted by Mr. Wilson, raised the amount of money needed (\$50) to defray expenses, in five minutes. Those societies that are weak in finances, would do well to engage E. V. Wilson, not only for his able lectures and good tests, but for his ability to draw money from his hearers. He has spoken at two of our quarters, and was promptly engaged for another. The Independent Glee Club gave us excellent music, for which each member should have, and undoubtedly has the thanks of the members of the association.

All our previous meetings have been harmonious. This one was a failure in that respect. The Woodhull and Moses Hall question was forced upon the meeting, and developed some bad blood. Some members resorted to the use of personalities, high words and low language. That the question raised did not interest many, was evident from the fact that only 13 or 14 voted on the resolution that followed the discussion. In order to show to the world in general, and to our associates in particular, that we are first pure, then peaceable, and full of good works, the following resolution was read and adopted:

Resolved, That we, as Spiritualists, believe in the monogamic relations of the sexes, and that we regard the doctrine of promiscuity as a remedy for the social evil as a great error, tending to the demoralization of society, and destructive to the highest and purest element of human life, and that we have no fellowship for any person or persons, who may practice or teach such doctrine.

JOHN M. FOLLETT, Secretary.

## Letter from Beloit, Wisconsin.

FRIEND JONES:—I am pleased to see you so fearless and outspoken on the social question. Go on, you will be sustained by all right-minded Spiritualists.

Free love is not an appendage of Spiritualism. God forbid that the temple of the soul should become a vehicle of licentiousness.

I thank Mr. Britton and other pioneers of Spiritualism for denouncing the new departure—departure indeed, from all that is pure and good.

Please continue my subscription to your valuable JOURNAL, for another year. You will also find a money order for a copy to be sent to my brother, J. H. North, M. D., Hammon, Atlantic Co., N. J.

Your well wisher, Mrs. M. B. GOURLEY.

Thanks, Dear Sister—would that all Spiritists would verify their appreciations of our labors, by sending the messenger of truth to some friend as you have done.—(ED. JOURNAL.)

## Note from Mrs. Emma Blanchard.

BRO. S. S. JONES, DEAR SIR:—Please allow me to thank you for journalistic favors received on yesterday, and for the flattering prominence you gave my article, but more than all, I thank you for giving me the hearing refused by Woodhull & Claflin's Weekly, for that same article. It was sent to them first, as there is where it was Mr. Hull's request to place it; but they smothered it, as I feared they would. You know the rest.

Very Respectfully,  
EMMA M. BLANCHARD.

Louisville, Ky., Sept. 7th, 1873.

It will be remembered that Moses Hull invited and defied criticisms through the columns of the Woodhull & Claflin Weekly.

The Woodhullites have constantly complained in the columns of that paper that it was not like the JOURNAL, closed against criticism. Here is a specimen of their freedom to criticisms.—(ED. JOURNAL.)

## Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

Britton's Quarterly for sale at this office, price 50 cents. It is an excellent work, send for it.

ELMIRA, N. Y.—J. N. Dowers writes.—Long may the glorious JOURNAL wave its truths in the face of superstition and orthodoxy.

DWIGHT, ILL.—G. A. Bishop writes.—You will please send me the JOURNAL and LITTLE BOUTIQUE, I want all the palatable food I can get that I may grow strong and healthy.

SPRINGVALE, IOWA.—J. A. Averill writes.—A test medium would open the eyes of the people here wonderfully, and would prepare the way for a thorough renovation of religious thought.

TRUFANTS, MICH.—Margaret England writes. Please send a post-office order of twelve dollars and fifty cents to apply on arrearages. Please accept my thanks for sending the paper so long without pay.

BLOOMINGTON, ILL.—W. H. Mann writes.—Robert Ingersoll gave the Liberal Societies of this and adjoining towns, who met at the State Fair Ground at Peoria, a telling lecture to several thousand.

CLARKSVILLE, TENN.—J. J. Perkins writes.—Our cause is looking up in our midst. I never did expect to live to see such an interest taken among our people, as is now manifested. Church members are eager to learn and seem very much interested.

T. H. Stewart writes.—Our grove meeting at Richmond Grove, near the Ohio line was a success for free thought and Spiritualism. Rev. A. M. Worden of South Bend and Dr. J. Brown of Kendallville, Ind., assisted as speakers on the occasion.

LOUISIANA, MO.—Geo. H. Greene writes.—I think you are the last person on earth that a Spiritualist should owe. I send my paper forth weekly—loan it to all my orthodox friends that are not afraid of it, and then mail it to some distant acquaintances.

MILLERS FALLS, MASS.—D. Hayward writes.—I am very much pleased with your course, and am very glad that there is one paper that dare speak the truth. There are a good many Spiritualists in this town and vicinity, and they are on the increase.

SOUTHERN IOWA.—H. J. Vogt writes.—Mrs. H. Morse has been lecturing here. She gave us five lectures, the best that I ever had the good fortune to listen to. She is an inspirational speaker. I heartily recommend her to all that wish to employ a speaker.

OTTUMWA, IOWA.—K. Jordan writes.—I enclose five dollars. I have always read my own paper, and I see by the tag that my time is out—Sept. 3, '73. I make no excuse about money or anything else, as I don't believe in any orthodox God or Devil, but believe in paying for what I get.

FOREST CITY, IOWA.—Dr. P. C. Jones writes.—We have been blessed here, August 29th, 30th, 31st. Brother Shaw visited us and delivered one lecture each night of the above dates. His lectures were good. He has an excellent delivery, and his language can not be surpassed—it is sharper than a two-edged sword, and right to the point.

MANTUA, OHIO.—H. Cobb writes.—Progressive ideas are rapidly gaining ground in this vicinity, being assisted very much by the preaching of our orthodox ministers, who in their labor to overthrow Spiritualism, have been compelled to acknowledge the truth of much that they denounced before investigating.

LOWELL, MICH.—H. B. Alden writes.—After seven years perusal of the JOURNAL with its columns filled with soul-inspiring truths, its unflinching advocacy of truthful mediums, its general course to elevate and liberate an enslaved humanity, if the LITTLE BOUTIQUE is its offspring and inherits its parents' principles, 'tis all that is required.

FRANKLIN, CONN.—Geo. H. Griffing writes.—About three months ago I sent you fifty cents with the request that you send me the JOURNAL for three months. It has been duly received each week, and read with both pleasure and profit. I think it the best paper published in this country, and hope it may live long to tumble down old superstitions, and build up the Philosophy of Life—the most glorious philosophy that man can possibly conceive of.

PERU, NEB.—Geo. K. Pettit writes.—I feel happy that I can testify to the great and good work your valuable paper is doing here, by clearing the mist from the eyes of those who have drunk deep at the intoxicating and poisonous fountain of old theology, placing in their possession an improved and much superior weapon of defense against error as proven by the easy and many victories over orthodoxy.

SENECA, MO.—Geo. C. Goss writes.—I am authorized by Mr. J. P. Fisher of Elk Mills, McDonald county, Mo., to state, that parties wishing to engage in developing mines (silver and lead), and who address him with stamp inclosed, will receive information as to terms and location. Persons who use profane language or intoxicating liquors, as a drink, or are tobacco mongers, need not apply. Spiritual believers and liberal-minded persons invited.

NEWMAN, GA.—J. A. Winburn writes.—I address you as friend, because I truly believe you a friend to all honest seekers after truth. I have become so very much attached to the JOURNAL, that I could not think of giving it up—it is the first thing, outside my own common-sense way of reasoning, that I ever got hold of. I have been a Spiritualist ever since I saw Miss Jennie Barrock, in Quincy, Illinois, and wish I knew where she is, I want to write to her. I saw her some five years since.

A. E. Hall writes.—I would here remark, that Dr. C. P. Sandford is laboring for the good of humanity in Iowa. He has been removing the scales of an old rotten theology from the eyes of the people, by showing the old Jewish God to them—wearing the garb of the Old Testament justly entitled him to. I made a visit the other day to Ottumwa to see Dr. Paul Castor. I there saw wonderful cures performed. It is surprising to see the crutches left there because they were no longer needed by those who, before being restored, were compelled to use them.

SANTA ROSA, CAL.—J. Morrow writes.—The LITTLE BOUTIQUE is getting better with each succeeding number. I have received the fifth number. Notwithstanding the heavy pressure of old theological dogmas of this place, the Spiritual Philosophy is working its way amongst us. All Spiritualists that I am acquainted with are good, honest, temperate people, a statement I can not make for a majority of church members. I wish the whole country were Spiritualists. I know that I would have less bad debts on my books. So Brother Jones please hurry up the good work, that we may all be Brothers and Sisters in this world, and be happy in the world to come.

CENTRE, IOWA.—D. M. Dunbar writes.—We have just been entertained by a course of lectures by Brother A. A. Noe, of Maryville, Mo., and such a fleecing as he gave the orthodox God, and his dear and only begotten son, Jesus, is not often heard in this corner of his Kingdom. He then reviewed the teachings of Christianity and the teachings of Spiritualism, and compared them in a logical, forcible manner. Brother Noe has the nerve to say just what he thinks in his own way, regardless of the favors or frowns of the orthodox portion of his audience, and in closing up his lecture he paid his respects to the Young Men's Christian Association and the proposed amendment to the Constitution, in a manner highly satisfactory to the Infidels at least of these parts.

BRIDGEPORT, ILL.—J. McCarroll writes.—I feel compelled to give that praise so justly due for the depth of thought and freedom of expressions, with which the JOURNAL so richly abounds. Whether Spiritualism is a truth or not, I am convinced, sir, that the age owes you a debt, impossible to compute, for your bold and fearless vindication of a rational theology, against those threadbare and effete systems that have so long, throughout Christendom, trampled the intellect of man.

BRENNHAM, TEXAS.—Margaret Bush writes.—May your valuable paper prosper for humanity's sake, is my most earnest prayer. If it comes to us freighted with untold comfort and worth, what must it do for the seekers for light, who have been, or are, the victims of theological bigotry and error. Our beautiful philosophy and religion is making slow but sure progress here. We have a small society with a library started of liberal books, beginning with A. J. Davis' works. We had this Spring one lecture from that gifted woman, Mrs. M. A. Talbot, and again this summer five more, from Mrs. Annie Torrey, a Texas medium—all of which has created a deep interest in our community.

DELPHUS, KAN.—D. J. Fowler writes.—Allow me to say that in February, 1872, a copy of the JOURNAL was first put into my hands; this was the first Spiritualistic paper I had ever seen. You can not imagine my surprise at the glorious doctrine and light it shed forth. Language is inadequate to express the joy it brought to my famishing spirit. I had been a believer in the Philosophy of Spiritual existence, and of the Spirit World, for twenty-seven years. You have worked hard to supply me with mental food, and spread before me the eternal gospel of progress and joy. I am now about sixty years old, but can say truly, my spirit has become stronger since I have taken the glorious RELIGIO-PHILOSOPHICAL JOURNAL—with this gospel in my hands, I am able to put old orthodox believers to flight.

MANCHESTER, W. VA.—Ellen Wells writes.—Though reluctantly, I shall be obliged to give up the RELIGIO-PHILOSOPHICAL JOURNAL. I am a widow with three orphan children to support with my own labor.

You shall not be deprived of the angel messenger. We will send it free for six months, and may good angels inspire some one to remit six months' or a year's subscription to continue it longer.

Thanks for the remittance. We are glad to know you appreciate the favor we have conferred. One on whom we conferred similar favors, instead of gratitude, paid up with a pert order to discontinue, but that is better than some few others did. They were owing larger bills, quarreled with, and refused to pay the postmaster the legal postage, with an order for him to notify us that it was refused.—(ED. JOURNAL.)

BUTTERVILLE, CALIFORNIA.—Benjamin Jennings writes.—We have been highly favored by a visit from Sister Belle A. Chamberlin and Brother E. W. Shortridge, who have spent about one week among us, breaking the bread of life to many starving souls who have tried on the stale husks of theology. Sister Chamberlin has delivered five lectures, held two seances, and given many fine tests, and established an enviable reputation as a speaker and medium. Brother Shortridge is a normal speaker of great power and eloquence. The two are traveling over the State in company, dealing deadly blows against orthodoxy. They left here yesterday, intending to spend about two weeks in the valley of the Yamhill river, when they will return to this place to attend a Spiritual grove meeting near here, beginning on the 5th of September next, at which we anticipate a good time. We are to have another grove meeting, commencing on the 3d of October, twelve miles from here, at Woodburn Station, on the O. & C. R. R. The dear old JOURNAL comes regularly once a week, bearing glad tidings of great joy which (we hope) shall be to all people.

CONCORDIA, KAN.—Dr. S. Bowman writes.—Will you or some of your correspondents publish in your JOURNAL what you or they have learned through Spiritual communications, about the planets in our solar system (or other solar systems), and about their inhabitants, modes of life, etc? Also, what has been learned about the present empire, a condition of distinguished men of profane history and Bible characters, who have passed from the earth-plane, especially Jesus Christ? By so doing, you and your correspondents will do me a favor which I shall be happy to reciprocate.

Our correspondent is referred to "Nature's Divine Revelation," by A. J. Davis, and to "Strange Visitors," a work containing many communications from distinguished men and women, now in spirit-life.

In due time we may be inspired to speak upon the subject through the columns of the LITTLE BOUTIQUE.—(ED. JOURNAL.)

MILLFORD, MICH.—John Banyon writes.—Why does the spirit of a murdered man not return and tell who committed the crime? It often happens that men are murdered and there is no clue to the murder left and he is never found.

In reply we would say, that our correspondent assumes that murdered men do not communicate who their murderers are. His assumption is not true in all cases.

While some may communicate that fact, yet it would avail nothing in producing a conviction, as it would not be received as legal evidence. It might impose trouble upon mediums. They have enough of that now without being compelled to submit to spirit control as detectives, in cases where naught but additional trouble to themselves would result.

Others may be so well suited with their new spirit homes that they look upon their murderers as benefactors, and hence do not feel like molesting them.

We do not say it is so, but we suggest the query for the benefit of the readers:

Is it a demonstrated fact that the world would be in any wise bettered if the authors of all murders were known? If not, it may be wise for spirits to employ themselves in higher duties, than making revelations that would prompt the people to commit legal murder as a punishment for that which was done under an excitement of the passions.

When men are sufficiently developed in wisdom to provide asylums for reformation, to take the place of the gallows, chain-gangs and prisons, spirits may be expected to come to their aid in ferreting out murderers.—(ED. JOURNAL.)

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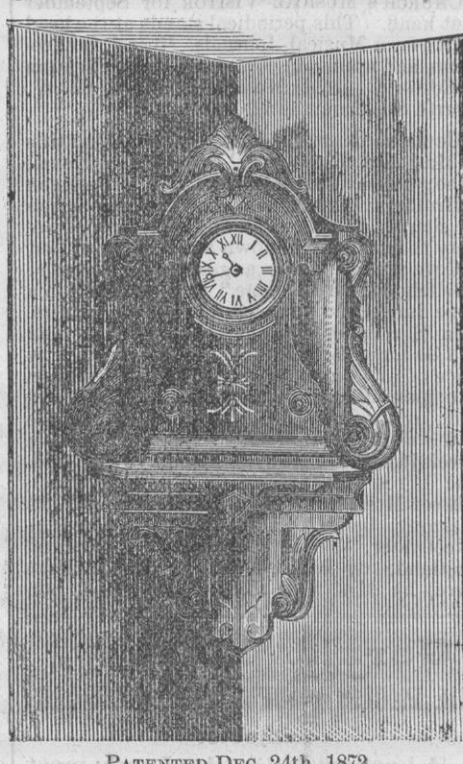
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BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois.* Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

### Wonderful Tests.

We give our readers this week a vision seen by three mediums in our morning meeting, Sunday, February 2d, 1873, in Philadelphia. There is an agreement in the testimony of these witnesses, that makes it remarkable as a coincidence, to say the least. The profile (necessarily omitted) represents the platform and speaker's desk, in the hall used by the Spiritualists, corner of Spring Garden and Broad streets. The figures, 1. The Gentle Wilson; 2. Dr. Child, reporting lecture; 3. C. F. Brown (Artemus Ward); 4. Thomas Paine; 5. Thaddeus Stevens; 6. Horace Greeley; 7. Charles Carroll, of Carrollton; 8. Hannah More, and around her as marked in the circle twelve female spirits, very bright.

### VISION OF A SEER!

Artemus Ward and Thomas Paine were the spirits I first saw, and were with the speaker at the beginning of the lecture. One brought a condition of the ludicrous, and was very much nearer the earth. The other was full of thought and firmness. Mr. Brown was nearer the speaker than the control, but on the left of the speaker. When the rights of humanity were contrasted with the claims of slavery and secession, I saw Horace Greeley and Thaddeus Stevens. And when woman was spoken of in her claims to the rights of humanity and in her claims on man, I was then moved to look upward, and I saw a spirit whom I knew to be Hannah More. She was surrounded by a circle of twelve spirit faces. They were not very distinct, but I was told clairvoyantly, that they were American women working for human freedom. There was a bright, shining light around them, so bright it seemed to illuminate the platform. When the belief of the Catholic Church in Mary, the Mother of Jesus, was spoken of, blending as it did the love for the mother with the reverence for the son as God, I then saw off to the left of the speaker, and on the platform, the face and form of Charles Carroll, of Carrollton. He seemed to look on in wonderment, and with such a sweet, calm countenance, that in looking at him, I lost my consciousness for a while. When I came to, the vision of haloed light had assumed a rainbow in form, and gradually departed. It seemed to me that the sun had gone down, and left behind it a long streak of reddish haze. I give you this thinking it might be of interest to you.

LIZZIE M. MINGLE, Seer.

When we come to compare it with our own sensations and the testimony of others, we are led to the conclusion that there is truth in the seer and her vision. We will not say how much of this is true or false, but we do say that our seers are as worthy of belief as those of the past, and we are as ready to believe Lizzie M. Mingle, Lizzie Keizer, Henry Slade, and Harry Bastian, as we are Jacob and Peter, Mary and Elizabeth. God is God, and acts through law to-day as in the past, and always, man has been his mouth-piece, hence a necessity to God.

We have another view to give our readers from another seer, equally marked as this from Lizzie M. Mingle.

### What is Spiritualism? and What does it Teach?

The following resolutions speak for themselves, and are published by request for criticism.

1. *Resolved*, That Spiritualism is a demonstrated fact, and in its most general sense signifies the *immortality of the soul*, with power, under favorable circumstances, to manifest itself mentally and physically to mortals, after it has passed from the earth-life to a higher sphere of existence.

2. *Resolved*, That intercommunion with the inhabitants of the Spiritual spheres is desirable.

First, To demonstrate the fact of Immortality.

SECONDLY, That we may know the *status* of spirits immediately after entering upon the Spiritual plane of life, as contrasted with their degree of intelligence and moral worth, immediately preceding so called death.

THIRDLY, That we may know the mode of life—such as occupation, educational privileges, social relations, and moral ethics of those in spirit life.

FOURTHLY, That we may receive instruction from the *sages of spirit-life*, of great experience in every known department of knowledge, far beyond the capacity of earthly teachers of far less experience, to impart, for the want of such knowledge as may be possessed by the sages referred to.

3. *Resolved*, That intercommunion with departed spirits has demonstrated the fact that all men, women and children enter upon the spiritual plane of life, mentally and morally, exactly as they leave this sphere of life; hence, we are not to expect a spirit who entered upon the spiritual plane of life but yesterday, to advance thought in his communications to mortals, very different from those he entertained before passing from this sphere of life.

4. *Resolved*, That observation teaches us that a law of development everywhere obtains, and eternal progression is a principle in nature, that extends through all spheres of life. That a demonstrated scientific truth, is as immutable upon this plane of life, as it ever can be in the higher spheres.

5. *Resolved*, That the *ministration of angels* are entertained now because the minds of men and women are so far advanced in intelligence, that they *now receive them as coming from a source of goodness*, while in *former ages* they have been rejected as the ministers of evil and darkness.

6. *Resolved*, That the light of intelligence that is now dawning upon the world, is of priceless value to mortals, and it is a truth worthy of great consideration, that all that the world has gained in intelligence, moral as well as intellectual, has been the means by which spirits have been enabled to impress mortals with the truth of the *nearness of the Spirit World*, and to induce them to lend a *listening ear to their friends* without fear of demoniacal contamination, as has been the case in the past among ignorant people.

7. *Resolved*, That experience teaches us that a high moral and intellectual standard, which recognizes the rights of others as commonly expressed in the so-called Golden Rule, is the *true rule of conduct*, safe for individuals and governments.

8. *Resolved*, That in the social relations we recognize the *union of two souls—husband and wife*, voluntarily entered into, as the *higher and most sacred*, never to be violated relation in life, and that the offspring of such unions are

most desirable, and if perchance marriage relations thus entered upon prove lacking in the *essential element of love*, it evinces simply, that the relationship was entered upon through misapprehension, like numerous other undertakings in life, and should be dissolved leaving each party free as before such a union transpired, but never without full and ample provision for securing all of the *rights of children who involuntarily on their part*, have become parties in interest to such unhappy marriages.

9. *Resolved*, That such unfortunate unions give neither party the least right to violate a moral or physical law of their natures, nor to in the least degree, by any power they may possess, psychological or physical, to encroach upon the sacred right of chastity, moral purity and virtue of other individuals of the opposite sex.

10. *Resolved*, That the so-called doctrine of "social freedom" as publicly taught by Victor C. Woodhull, is as approved and practiced by Moses Hull, is abhorrent to the highest sense of propriety and not in the least degree in accordance with the moral ethics taught from angelic spheres to us, but on the contrary we deem such teaching repulsive to our highest conceptions of right, disgraceful in practice, wrong and demoralizing in theory, and a potent weapon in the hands of enemies to Spiritualism and we do most solemnly enter our protest against *both theory and practice*, and declare it no part or parcel of Spiritualism, and that it has no more, nor ever so much relationship to it as it has with Methodism or any other religious system of modern or ancient times.

*Resolved*, That as the immediate presence of chaste loving friends arouses in human nature the highest faculties, intellectual, reflective and moral, thereby holding the passions in subjection, so a realizing sense that *guardian angels*, loving parents, children, brothers and sisters in *spirit life*, are ever present, watching over our every act, doing their very best to guide our steps in the way of wisdom and virtue (often grieving with deep sorrow at failures), should, and does have a potent influence upon the true believers in spirit communion, in restraining them from passionate excesses, which are so often indulged in by those who believe that no eye takes cognizance of their deeds of darkness.

Hence the *true Spiritualist* is enabled to present the *PHILOSOPHY OF LIFE* as the most potent system of moral ethics, a system that will bear the closest scrutiny, and more than favorably contrast with all other systems combined, for the elevation of human character in the scale of intelligence, moral worth, and true manhood.

### Woodhullism Repudiated.

At a meeting of the Spiritualist Society of Kalamazoo, Mich., held at the residence of Geo. W. Winslow, on Thursday evening, Aug. 28th, 1873, the following preamble and resolutions were introduced and after being discussed were severally adopted.

WHEREAS, The monogamic marriage in its purity, is, as we believe the only institution of marriage that tends to promote good order and good morals in society, and

WHEREAS, Efforts are being made to so mould public opinion as to bring about the repeal of all law requiring the marriage relation to exist only as between one man and one woman, therefore

*Resolved*, That we as Spiritualists, while we recognize to the fullest extent the right of individual opinion in regard to this as well as all other subjects, earnestly protest against being bound by any resolution passed by any state or national society of Spiritualists endorsing any theory or doctrine recognizing the right of unmarried persons to cohabit as man and wife, or the right of those married "mutually to accord" to the other, or "aid in obtaining" the opportunity to cohabit with any person or persons not their own wives or husbands.

*Resolved*, That the "personal experience" and practice of Moses Hull, as related by himself in the Woodhull paper of August 23, 1873, on pages three and four, although in accordance with the doctrines advocated in the same paper of May 17th, on pages six and fourteen, meets with our earnest condemnation.

*Resolved*, That thus to practice and "interpret the higher law" denominated God's laws by this modern "Moses," is to outrage the sublime teachings of spirit communion, and to deservedly disgrace the pitiable devotees of such a terrible delusion.

*Resolved*, That the foregoing resolutions be published in the Spiritual papers, and such other papers as chose to publish them.

SARAH J. CURTISS, Sec'y.

### State Convention.

The Seventh Annual Convention of the State Association of Kansas Spiritualists will convene at Leavenworth, Kansas, October 10th, at 2 o'clock P. M., and continue three days.

Prof. Wm. Denton, Hon. Warren Chase, Mrs. Mattie Hulet Parry, and others are expected to be present. Friends from Missouri are cordially invited.

Per order F. L. CRANE, President.

G. B. REED, Secretary.

West Winfield, New York.

The Central New York Association of Spiritualists, will hold their annual meeting in Week's Hall, West Winfield, on Saturday and Sunday, October 11th and 12th, 1873, commencing at one o'clock P. M. A. E. Simmons, of Woodstock, Vt., and others, are engaged to speak. The arrangement of officers will take place on Saturday. Elections of officers will be made at the Hotels for board at one dollar per day. Our friends will entertain all they can. A good time is expected, and a cordial invitation is given to all.

Trains leave Utica for West Winfield at 8 A. M. and 5 P. M.

DR. E. F. BEALS, President.

L. D. SMITH, Secretary.

### Hull and Woodhull.

BRO. JONES.—The pit is dug, and the line is drawn, and a few big guns have been fired by Hull and Woodhull, and this question of socialism in its new phase must be met, and how shall it be done? A battle is to be fought in Chicago. The enemy is coming within your very gates. Their troops are well organized and thoroughly drilled, and if we go there determined to defend our cause, they will get up a big quarrel and much harm will be done to both parties. My opinion is that we should all stay away, except a few necessary reporters, and let them go with a white ribbon tied in a buttonhole in their coats, so as to let those in attendance know that they are not of that class that follow after these new and strange Gods.

T. J. MOORE.

Starfield, Ill.

### Voice from Cleveland.

BRO. JONES.—Oh! how glad I am that you stand firm against the Woodhull abominations. What a glorious record is yours for future generations. I hope the coming convention will be too hot for the advocates of promiscuous intercourse and unqualified licentiousness and adultery. "Spot" every one that advocates this disgraceful and beastly condition to which Mrs. Woodhull's doctrine would reduce us.

D. A. EDDY.

Cleveland, Ohio, August 31st, 1873.

### Not Wanted at Michigan City.

S. S. JONES, DEAR SIR.—I believe it to be the duty of every, decent Spiritualist to join with you in denouncing all such dirty scoundrels as Moses Hull.

Every Spiritualist in this city endorse all that has been said in the last issue of the JOURNAL against the dirty, filthy, nastiness, not only of Moses Hull, but of that whole tribe and clique of low vagabonds, who go about the country preaching systematic prostitution. They are not wanted here. Go on in the way you have commenced and you will have ten new subscribers, where you loose one of the names of such skunks as this Moses Hull makes himself out to be.

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CHURCH'S MUSICAL VISITOR for September is at hand. This periodical stands at the head of Western Musical Journals, liberal inducements and specimen copies sent on application to Editor Church's Musical Monthly, 66 W. Fourth St., Cincinnati, Ohio.

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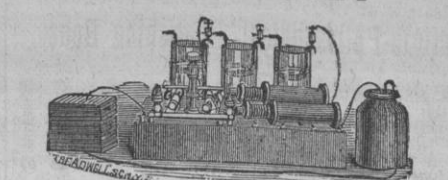
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